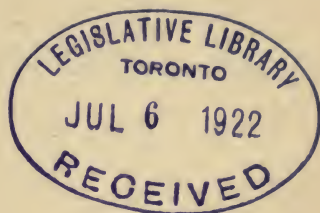


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# JOURNAL

OF THE



## Society for Psychical Research

54124

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VOLUME XIII

1907-1908

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*For Private Circulation among Members  
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## JOURNAL

OF THE

## Society for Psychical Research.

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## NOTICE OF MEETING.

## A General Meeting of the Society

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On WEDNESDAY, JANUARY 30th, 1907, at 8.30 p.m.*

WHEN A PAPER ON

## “The Case of Sally Beauchamp”

WILL BE READ BY

MR. W. M'DOUGALL, M.Sc., M.B.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

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## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

---

APPLEBY, HOWARD LAWTON, The Grammar School, Ripon, Yorks.

BANCROFT, MISS MARGARET, Haddonfield, New Jersey, U.S.A.

BROWN, WILLIAM, B.A., St. Paul's School, West Kensington, London, W.

CALDERON, GEORGE LESLIE, 33 Buckingham Mansions, West End Lane, London, N.W.

**Davis, Charles**, 29 Gloucester Place, Portman Sq., London, W.

GROFF, MISS MARY A., 1914 Vine Street, Philadelphia, Pa., U.S.A.

HARDIE, MISS MABEL, M.B., M.A., High Lane, Nr. Stockport.

HEATH, MRS., North Breach Manor, Ewhurst, Guildford, Surrey.

KIRKWOOD, J. H. M., Yeo Vale, Fairy Cross, S.O., N. Devon.

**Mitchell, T. W.**, M.D., Hadlow Park, Tonbridge.

PYM, MISS DOROTHY, 35 Cranley Gardens, London, S.W.

PYM, LESLIE RUTHVEN, Silsoe, Amptill, Bedfordshire.

SHELDON, A. F., Vendome Hotel, 62nd and Monroe Sts., Chicago, Ill., U.S.A.

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## MEETING OF THE COUNCIL.

THE 81st Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, December 14th, 1906, at 3 p.m.—Mr. H. Arthur Smith in the chair. There were also present: Mr. W. W. Baggally, the Rev. A. T. Fryer, Sir Oliver Lodge, Mr. Sydney Olivier, Mr. J. G. Piddington, Mr. F. C. S. Schiller, Mr. A. F. Shand, Mrs. H. Sidgwick, Lieut.-Colonel Le M. Taylor, Dr. C. L. Tuckey, Mrs. A. W. Verrall, Mr. V. J. Woolley, and Miss Alice Johnson, Secretary.

The minutes of the last meeting were read, and signed as correct.

Two new Members and eleven new Associates were elected. The names and addresses are given above.

The monthly account for November was presented and read.



## PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 17th Private Meeting for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Friday, December 14th, 1906, at 4 p.m.—Sir Oliver Lodge in the chair.

MISS ALICE JOHNSON read a paper on "Some Recent Sitzings for Physical Phenomena in America," of which the following is an abstract :

Some time ago at one of the meetings of the Society, a description had been given by Dr. J. H. Gower of some remarkable physical phenomena—in particular the movements of heavy tables untouched by any one and in a good light—which he had witnessed in the course of the last few years in a private circle of his own friends, with no professional medium among them, in a town in one of the Western States of America. Dr. Gower having invited Miss Johnson to take part in these sittings, she went to America last August, and spent nearly a month in the town where they were held, attending during that time eighteen sittings in four different houses. The phenomena witnessed were—she was told—about up to the average level of the sittings, but no decisive movements of large objects that were clearly without contact with any of the sitters occurred. These, however, were stated to have happened only some half-a-dozen times during the four or five years that the sittings had been going on.

The description of the sittings was prefaced by a brief discussion of the general value of evidence for physical phenomena. It was pointed out that this must from the nature of the case be less reliable than evidence for psychical phenomena, such as telepathy, since the latter is derived from mental impressions—the only things of which we have any direct knowledge—whereas the former is derived from the inferences drawn from mental impressions as to what is happening in the external world, and inferences may, of course, be fallacious.

Moreover, since there is always the possibility that any individual observation may be erroneous, more evidence is required—and in practice is always demanded—for the objective reality of events that are alleged to occur only very rarely than for those that occur more frequently.

Miss Johnson made the acquaintance of 21 of the sitters (besides Dr. Gower), who all talked freely to her about their previous experiences, and gave all possible help in the investigation. None of them was accustomed to go into trance, or to exhibit any of the usual symptoms of "mediumship," but the phenomena seemed chiefly to centre round one of them, here called Mrs. Williams.

This lady was present at 12 of the sittings, 3 of which were blanks. At the other 9, abundant raps were heard, both when the sitters' hands were on the table, and to a less extent when they were off; tilts and other movements of the table occurred with the sitters' hands on it, and a few movements apparently without contact.

Miss Johnson came to the general conclusion that nearly everything she witnessed—that is, not only the table-tiltings and movements with contact, but also the raps—could be explained by the automatic muscular action of the sitters. In the case of the raps, several occasions were described in detail when movements of the feet or knees—either synchronising with the raps or apparently connected with them—were observed. Miss Johnson believed, however, that these movements were performed with complete unconsciousness.

At one sitting, the last at which Mrs. Williams was able to be present, she, Dr. Gower, and Miss Johnson, were sitting alone at a small four-legged table, which had a ledge connecting the four legs at a height of  $9\frac{3}{4}$  ins. from the floor. Twice this table, after tilting on to one leg, gave a rapid jump and came down on to the diagonally opposite leg, which alighted at a spot only an inch or two from where the first leg had stood, before the other legs fell to the ground. It will be seen that this movement involves all four legs being off the ground at once. Later in the evening, the same table suddenly rose horizontally to a height of 5 or 6 ins. from the floor and went straight down again. In all cases, the hands of the three sitters named were resting on the surface of the table, and the only normal way of raising it under these circumstances seemed to be by lifting the lower ledge with the foot. Since the room was well lighted, and all that went on was being carefully watched, it was very difficult to suppose that any one of the sitters could have raised the

table in this way without making some movement that would have been visible to the others who were watching.

Miss Johnson went on to discuss, in reference to the raps which she had described, the differences between fraudulent and automatic mediumistic phenomena, maintaining that the burden of proof rests with those who allege that an apparently fraudulent performance is automatic. No test is known by which it can be determined whether a given action is performed consciously or not; yet probably all competent persons who have studied trance conditions are convinced that actions are sometimes performed entirely without the cognisance of the supraliminal consciousness. In cases of automatism we find, among considerable variations of form, certain common characteristics which it is by no means easy to simulate, partly perhaps because it is so difficult to formulate them; and through comparing what had occurred at these sittings with other cases she had seen, Miss Johnson was personally convinced that the raps were produced automatically and not by deliberate intent, though she recognised how slight the grounds for this opinion must appear to any one else. She maintained that such an explanation should be restricted to cases where there is strong positive ground for confidence in the honesty of the medium and where the phenomena are of a nature that does not require preparation, either in the way of long practice or of apparatus. Thus in the case of Eusapia Paladino, the fraud most clearly proved against her, viz.: making one hand or foot do duty for two and so getting one free, is a well-known trick, her extraordinary adeptness in which showed that she must have practised it for a long time. Similarly the actions of mediums who have been caught personating "spirit forms" by means of drapery and other apparatus involving elaborate preparation, cannot of course be attributed to automatism.

It was obviously far more difficult—though perhaps not quite impossible—to apply the explanation of automatism to the levitations of the table which Miss Johnson had witnessed, and it seemed altogether inapplicable to the more decisive movements without contact that were reported by the other witnesses to have occurred at the earlier sittings.

Her observations on the raps, which were not associated exclusively with the presence of any one sitter, seemed to



illustrate the infectious nature of automatic actions which has often been observed in other cases, and tend perhaps to throw light on the more wide-spread epidemic of rapping that followed the outbreak in the Fox family in 1848. In this case the rappings became pronounced in hundreds of families in the Eastern States of America, and it seems reasonable to suppose that, while the phenomenon—like the table-tiltings that became so prevalent a few years later—was in some cases deliberately produced, in many others it was genuinely automatic.

MR. F. C. CONSTABLE asked whether the raps heard by Miss Johnson had any distinctive character, such as had been described by Professor de Morgan and other early observers. If so, it was difficult to suppose that they had been produced, as she had suggested, by a number of different movements made by different persons.

MISS JOHNSON replied that the raps, though very similar, were not always exactly the same in sound: thus, once she thought they sounded like drops of water falling on a hard surface, which was probably the kind of sound that Professor de Morgan had heard; generally they resembled the different sounds that may be produced by the knocking or rubbing or scraping of various objects on one another.

SIR OLIVER LODGE observed that supposing "physical phenomena" were genuine, it was probable that they were associated with some cause or influence emanating from the body of the medium. The occurrences sometimes were such as to suggest a sort of nervous explosion or stimulus giving rise to muscular actions in the body at the same time that it affected objects at a little distance from the body. He believed that he had witnessed something of this kind in the case of Eusapia Paladino; especially on one occasion when, under full control, in fair light, she made gestures towards an *escritoire*, and it moved slightly away from her at each of her movements, there being a clear space—not less than two feet—visible between her and it. If the force was not very strong, it might be possible to move objects only very close to the medium.

MISS JOHNSON said that she agreed in thinking the theory of physical phenomena suggested by Sir Oliver Lodge was the



most probable one, but pointed out that if objects could only be moved when they were very close to the medium, it became extremely difficult to prove that any supernormal force was involved.

A GENTLEMAN remarked that if these supposed supernormal forces existed, one would expect them to be occasionally manifested in a disturbing way in the ordinary operations, *e.g.* of machinery; since among the thousands of persons engaged in working machinery, a few might be expected to possess mediumistic powers. Also when sitting at a table to play cards, as so many people did constantly, one would expect that raps or levitations would sometimes happen. The fact that these occurrences only seemed to happen when people were "sitting for" them suggested that they might often be illusions due to expectancy.

SIR OLIVER LODGE said he thought the objections raised by the last speaker reasonable; but that there were two possible answers to them, (1) if machinery often went wrong in the presence of any particular workman, it was very likely that his post would be given to somebody else; (2) that these phenomena—if genuine at all—were certainly very rare and might easily escape observation on many occasions when they did occur; especially since they only seemed to happen in the presence of exceptional people, and perhaps only when these were in an exceptional state. We were still so ignorant of the whole matter that we did not really know what to expect; but one thing he felt assured of, *viz.* that illusion or hallucination was not the explanation of the abnormal movements he himself had observed.

MRS. SIDGWICK, in reference to the question of hallucinations occurring at séances, said that there were several instances recorded of figures which were clearly hallucinatory being seen at D. D. Home's séances.

MISS JOHNSON said that she had gone to these sittings with the idea that hallucination was a possible explanation of the results reported, but though she still regarded it in general as the most rational explanation of any "physical phenomena" not produced by normal causes, such as fraud or automatism, she had come to the conclusion that it was not at all events the main factor in this case. In reply to a question from

Mr. Piddington as to whether she thought the levitations of the table which she had described could have been hallucinatory, she replied that if the case were to be explained on that ground, all that need be supposed would be that one of the sitters raised the table by normal means, and perhaps automatically: while the two others—or perhaps all three—had a negative hallucination in regard to the movement by which it was done. This would be similar to what constantly happens in conjuring performances, when the particular action that does the trick escapes the notice of the spectators.

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### MYSTERIOUS LIGHTS.

THE following paper on some mysterious lights seen in Bay Chaleur, New Brunswick, appeared in the *Bulletin of the Natural History Society of New Brunswick*, No. XXIV., Vol. V., Part IV., 1906, under the title "The Fact Basis of the Fire (or Phantom) Ship of Bay Chaleur," and was sent to Mr. Fryer by the author, Mr. W. F. Ganong, by whose kind permission it is reprinted here. The subject is of interest in connection with the somewhat similar lights seen in connection with the religious revival in Wales, which were described in Mr. Fryer's paper in Part LI. of the *Proceedings*.

One cannot be long in the Bay Chaleur country, especially its eastern part, without hearing of the fire (or phantom) ship, said often to be seen on the bay. Until a short time ago I regarded the fire-ship as a pure fiction, with no basis other than the proneness of humanity to see wonders where they are expected, or where others say they exist. But as a result of two visits to that country, during which I questioned many residents on the subject, I have had to change my opinion; and I now believe there is really some natural phenomenon in that region which manifests itself in such a way as to be imaginable as a vessel on fire.

First we note the literature of the subject. Naturally the imaginative writers who have visited Bay Chaleur have seized upon the story of the fire-ship as a rare treasure, and adding to the wildest local tales sundry fanciful imaginings of their own, with embellishments of banshees, pirates or picturesque historical personages, have produced weird fantasies such as are preferred to truth even by

grown-up persons. A type of such stories is found in Miss E. B. Chase's *Quest of the Quaint* (Philadelphia, 1902), which connects the ship with the voyages of the Cortereals, making it a vessel set on fire by one of them when attacked by the Indians. From such a treatment there is every gradation, through many newspaper, guide-book and other accounts up to serious descriptions of the phenomenon as something with a probable fact basis. The best account of the latter type that I have seen, written apparently by Mr. A. M. Belding, appeared some years ago in the *St. John Sun*. It reads in part as follows:

"The extent to which a visitor may be impressed by the story of the phantom ship depends a good deal on the source of the information. Hon. Robert Young [of Caraquet] will tell you, for example, that frequently at night before a storm a large light may be seen on the surface of the bay. It may be seen in winter, when the ice has formed, as well as in summer, and it is not confined to any one portion of the bay. Sometimes it is much brighter than at other times and appears to dance along the surface. Joseph Poirier said he had seen it so bright that the reflection would appear on the houses at Grande Anse. Rev. Father Allard said he had seen it several times this season. In fact it appears to be quite a common phenomenon, though nobody is able to explain its cause. . . . Those who decline to place full reliance in this interesting story [viz. the fanciful legend] nevertheless admit that sometimes the mysterious light emits rays that shoot into and athwart the gloom, and might by a particularly well-nourished imagination be likened to the flame-lit rigging of a ship."

The information I have myself been able to collect from those who have seen the light is as follows. Of course I have sifted all testimony to the best of my ability, eliminating all exaggerations and embellishments, whether these be due to the habit of all humanity to make a story as big and good as possible, or to the common tendency to gull an impressionable stranger, or to mere ignorance, superstition or mendacity.

Four years ago Captain Turner of Riverside, Albert County, a clear-headed sea captain, told me, in answer to my mention of the fire-ship as a freak of the imagination, that he had himself seen it and hence knew it to exist. Later, on my first visit to Caraquet, I was told by a lady in whose word I have absolute confidence, that her attention was attracted one night by a light off Caraquet, which looked so much like a vessel afire that she supposed it to be



one of her husband's schooners, and called him in alarm, only to find that it was the fire-ship. A prominent resident of Miscou, Mr. James Harper, told me he has seen it but once, in the winter on the ice off Clifton. It was seemingly some ten miles away and kept rising and falling, dying down to a very small scarcely visible flame, then rising slowly into a column "looking thirty feet high." It was not in the form of a ship, but a column, but people told him it was the fire-ship. He was told it preceded a storm, but he took notice and no storm followed. Mr. Robert Wilson of Miscou, who sails much on Bay Chaleur, tells me he has seen the fire-ship (or as he calls it, the "burning ship") several times. The time he was nearest it was about eleven years ago off Caraquet on a very dark night. The light appeared ahead, and finally he came near and passed within 100 yards to windward of it, so that he saw it with perfect clearness. It was somewhat the shape of a half-moon resting on the water, flat side down, or like a vessel on the water with a bowsprit but no masts, etc., and "all glowing like a hot coal." He dared not run nearer and passed it, keeping his eyes upon it until far beyond. On other occasions he has seen it, at various distances, and has come to pay little attention to it. Sometimes it looked somewhat like a ship, sometimes not, and sometimes it vanished while he was watching it. Usually it is dancing or vibrating. Again he has seen it as one tall light which would settle down and rise again as three, which would again settle, and so on. Recently I have been told by Dr. J. Orne Green of Boston, whose connection with Miscou is mentioned below, that Mr. Wilson reports seeing the light this (1905) autumn; it appeared ahead of his boat as he sailed up the bay, vanished as he neared it, and in a few minutes re-appeared astern. Mr. Andrew Wilson, another leading resident of Miscou, has also seen it, when it resembled a whaleboat, not a ship, in form. Mr. McConnell, keeper of the light at Miscou Gulley, tells me that he has seen the fire-ship, about two miles away, but it did not look to him like a ship, but more like a big bonfire. Several others have told me that they have seen it (the great majority of the residents in the region averring that they have seen it at one time or another), most of them agreeing that at times it looks like a ship on fire, but at others more like a round light. All agree that it usually precedes a storm, and is seen over the ice in winter as well as over the water in summer. On the other hand, other trustworthy residents of Miscou, notably Mr. Jas. Bruno and Mr. Ed. Vibert, both of whom sail much on

the bay, tell me they have never seen it, and do not believe in its existence.

So much for local testimony. But it receives confirmation from another source. For many years past Dr. J. Orne Green of Boston, a Professor in the Harvard Medical School, has spent several weeks on Miscou and has taken a great interest in all that relates to the region. He tells me that he has himself seen a light which he was told was the fire-ship. Many years ago when running at night towards Caraquet he saw a fire off in the bay, and called the attention of his companions to it, but finally thought it must be a woods fire on the north side of the bay. Reaching Caraquet, however, he found the people excited, because they said the fire-ship was out in the bay. He told them of his belief that it was a woods fire, but they declared this could not be, because it had moved. The wind at the time was gentle, from the southwest, but it was followed the next day by a great northwester. His interest being thus aroused Dr. Green, in later years, attempted to investigate the phenomenon. He found that it was reported not only in Bay Chaleur but also in the Gulf of St. Lawrence as far south as Northumberland Straits. He came to the conclusion that while the stories were mostly exaggerated and distorted there was nevertheless some basis for them in fact, and that there does occur in this region some natural light of the general nature of "St. Elmo's Fire." This was exactly the conclusion to which I had come independently, as stated in this note when originally read before this Society.

Grouping together all the evidence it seems plain,—*first*, that a physical light is frequently seen over the waters of Bay Chaleur and vicinity; *second*, that it occurs at all seasons, or at least in winter as well as in summer; *third*, that it usually precedes a storm; *fourth*, that its usual form is roughly hemispherical with the flat side to the water, and that at times it simply glows without much change of form, but that at other times it rises into slender moving columns, giving rise to an appearance capable of interpretation as the flaming rigging of a ship, its vibrating and dancing movements increasing the illusion; *fifth*, its origin is probably electrical, and it is very likely a phase of the phenomenon known to sailors as *St. Elmo's Fire*.

I have, of course, made efforts to ascertain if any such phenomenon is known elsewhere in the world. Professor R. De C. Ward, Assistant Professor of Climatology in Harvard University, writes me that he knows of no record of a similar phenomenon, and no development

of St. Elmo's Fire so great that it could be mistaken for a burning ship. Professor A. H. Pierce, my companion in my visit to this region last summer, has, however, called my attention to references to an allied subject in the *Journal of the Society for Psychical Research*, [Vol.] XII. (1905), 108, and again in the *Proceedings* of the same Society, [Vol.] XIX. (1905), 80, where an account is given of lights claimed to have been seen around Tremadoc Bay in Wales; but the conclusion is reached that in all probability they have only a subjective basis, though the statement is also made that lights of unexplained origin were reported as common on the Welsh coast over two hundred years ago. It is also of interest to note that Schmitt's newly published *Monographie de l'Isle d'Anticosti* (57) mentions manifestations of St. Elmo's Fire observed at that island. . . .

As to the natural features of the country, both in Wales and New Brunswick, where these lights are seen, Miss G. L. Elles, Lecturer in Geology at Newnham College and Assistant Demonstrator in Geology to the Woodwardian Professor at Cambridge, writes to us:

*October 21st, 1906.*

. . . On the subject of the mysterious "lights" said to have been seen in Wales in connection with the recent religious revival, I [have consulted] a geological friend of mine who has been working in the Tremadoc district for several years past. . . . He agrees with me that the country all round Tremadoc Bay is just the place where one might reasonably expect natural emanations of gas. The ground is for the most part very boggy and marshy, and even up on the hills behind, in all the places where, so far as I can gather, the "lights" have been seen, there are considerable tracts of bog land. My friend has seen them himself at Tremadoc, and is satisfied as to their occurrence in these places. He also says that he has noticed a similar sort of light visible at some distance which must have been caused by decaying animal matter in a ditch. The phenomenon is generally noticeable when the barometer is low; that is, of course, [it] is directly connected with the state of the atmosphere at the time. I do not think the geological formation has anything to do with it more than that boggy land is apt to result from the wear and tear of certain rock types rather than others.

So far as I can ascertain,—but I have been unable to verify this absolutely,—there are similar sorts of shale and slate rocks abutting on Bay Chaleur, and therefore probably there is boggy land there



also, but these are not of the same age as those of Tremadoc Bay, though both are Palaeozoic. I consider, therefore, that you might get similar phenomena wherever bog land was present, provided that the state of the atmosphere was suitable. With regard to the fact that the light at Bay Chaleur was seen on the water, it is perfectly possible for the gas to move out over the water as well as anywhere else, and it frequently assumes the most curious forms.

G. L. ELLES.

Mr. Ganong writes to Mr. Fryer on the same subject as follows :

NORTHAMPTON, MASS., *November 6th*, 1906.

. . . As to Chaleur Bay where the lights are seen, I know the region well. There is really no boggy or marshy land around it. On the north side, the coast rises abruptly into beautiful mountains, rising in the interior to over four thousand feet. The south coast is low and composed of sandstones, sometimes forming bluffs of one hundred feet, sometimes sinking to sea level, and overlaid by the sand beaches. I do not think there is any low ground or marshy or boggy borders on the bay except in very few and local places. However, this coast is steadily sinking, and it is possible that bogs and marshes had existence where there is now ocean. There is no shale or solid rocks in the vicinity where the lights are seen, only sandstones, etc. A point of possible importance, however, occurs to me. These sandstones are of the same character as others in the south of New Brunswick, which contain oil, though, so far as I know, no such substance is known around Bay Chaleur. As to the depth of the bay, it increases steadily outward from the coast. I enclose a sketch map giving the principal details taken from the official Admiralty chart of the bay. The lights are seen at all distances from the shore, sometimes so close as to seem in Caraquet Harbor, less than a mile across, at other times so distant that they could be taken for lights across the bay which is thirty miles distant. The fishermen say they are rather frequent near the herring banks, some two or three miles from the coast. I think these points cover all the inquiries in your letter. Since my article was written, I have received two or three letters from observers who know the lights well, and they strongly confirm the correctness of the chief statements in my article. One recent correspondent told me that they had been observed recently through a good glass and had very much the appearance I described. . . .

W. F. GANONG.

## A MEDICAL SOCIETY FOR THE STUDY OF HYPNOTISM.

THE *General Practitioner* for November 24th, 1906, announces that a meeting of medical men was held at the residence of Dr. Lloyd Tuckey, 88 Park Street, Grosvenor Square, London, on Thursday, November 8th, 1906, with the object of forming a Society of Registered Medical Practitioners who are interested in the study and practice of hypnotic suggestion: the aims of such society being to facilitate the study thereof, and bring its claims as a therapeutic agent more prominently before the profession at large. Letters of apology were read from Sir Francis Cruise, M.D., of Dublin; Dr. George Kerr, of Edinburgh; Dr. Edwin Ash, of London; Dr. Montague Rust, Newport, Fife; Dr. Hope Simpson, Liverpool; and Dr. Woods, Harley Street, London. The society was constituted under the title, proposed by Dr. Bramwell, of "The Medical Society for the Study of Suggestive Therapeutics," and Dr. Lloyd Tuckey was unanimously elected as its first President. Dr. A. Betts Taplin, of Sefton Park, Liverpool, was elected Hon. Secretary, and Dr. Douglas Bryan, of Leicester, Treasurer. The following rule as to membership of the new Society was passed: "That the membership of the society be limited to registered medical practitioners; and secondly, that no such shall be eligible for membership who are connected in any way with any non-medical society which has for its object the treatment of disease by unqualified persons, whether by hypnotism or otherwise." About thirty medical men have already joined the Society, amongst whom, besides those mentioned above, are: Dr. R. W. Felkin, of Kensington, Drs. McClure and MacLennan, of Glasgow, Dr. Hugh Wingfield, of Winchester, Dr. Percy Allan, of Croydon, etc.

It is hoped that in time this Society may rival in importance the flourishing French *Société d'Hypnotisme et de Psychologie*. Its formation in any case marks an important step in the study of Hypnotism in England. Though it was to English medical men—in especial, Braid, Elliotson and Esdaile—that so much of the early progress in Hypnotism was due, in later years English medical science has lagged behind that of other countries in this subject. The more recent revival of



serious interest in it here is, we are proud to think, chiefly to be attributed to the work of the two medical members of our own Council, Dr. Bramwell and Dr. Tuckey.

### AUTOMATIC (?) PHENOMENA.

WE print the following account received a year or two ago from Cesarea, Turkey, as an illustration of the similarity of phenomena of this kind in all parts of the world. The account strongly suggests that the scratching and raps were made unconsciously and automatically by the medium himself, as was thought by Miss Johnson to be the case in the sittings described at the meeting of the Society reported above. We have tried in vain to obtain a further report and more detailed observations of the case. The account has been verbally modified in the few places where the writer's English required correction.

TALAS, CESAREA, TURKEY, *February 22nd, 1905.*

I am an Armenian Protestant, a graduate of Central Turkey College in Aintab, and now a teacher in the American Boys' School in Talas. I am very much interested in psychology, and should like you to know the result of my investigation, which I am still carrying on.

In Cesarea there is a house in which a man, 24 years old, lives with his wife. The man has a gloomy and peculiar look. He talks when asleep, sometimes swoons. He is a poor, common, uneducated man. Before he moved into this house he was told the house was haunted by a ghost. He says he did not mind it. He worked in the dark and damp cellar of a room in the house a long time. About two months ago he began to hear some scratching sound on the mat on which he sat. Finding no animal or a man that could make the sound, he was startled, also his wife and others. Then there was heard in the floor and in other parts of the room some *raps*, which the people in the house found to be able to answer questions. So many men and women visited the house and asked questions, which were answered rightly. I went too, and asked many questions whose answers *I knew*. The number of the raps was right. I must tell you that I asked the questions in English, and no one of the persons knew English there. Some of the questions were: "How old am I?" "How many pounds did I pay to the rug-seller to-day?" etc. Although a few of the answers were wrong, most of them were right. Then I began to ask some questions whose answers *I did not know*, but the answers were not right. For example, I took a handful of

money without looking at my purse and asked, "How many piasters have I in my hand?" I repeated this three times, and the answers were two less than in my hand; that is, the number of raps were 25, 7, 39, instead of 27, 9, 41, which were right. Yet I heard a scratching after the raps in all cases when the answers were wrong. I asked, "If you are a ghost rap five times," and the answer was five raps. I said again, if you are a girl's ghost, rap so many, etc. I asked many questions that I need not mention to you, as I have not any definite idea of them. But the following points are especially to be noted. (1) The man mentioned seems to be a medium because (a) the raps will occur in his presence, (b) around him, and (c) if he asks a question the raps are more intense, (d) and, according to his statement, when he is sure that the answer will be right, it is so, otherwise wrong. (2) The man has some peculiar look and mental state as stated above. (3) In the presence of sceptical people this will not occur *in general*. (4) The raps were weak at the start, then it grew louder and more frequent, now it grows weaker. (5) The raps are louder and more frequent in the night than in the daytime. (6) I tried to find out if there is any fraud in the matter, but I could not find anything. (7) Hundreds of people visited the house without paying anything.

LEVON S. SIVASLIAN.

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## NOTICE TO MEMBERS OF THE SOCIETY RESIDING IN THE UNITED STATES OF AMERICA.

THE W. B. CLARKE Co., 26-28 Tremont Street, Boston, Mass., have been appointed Agent to the Society for Psychical Research in America.

Members and Associates living in America are requested to pay their subscriptions, as they become due, to the W. B. CLARKE Co.

The subscription of Members is Ten dollars annually, or a single payment of One hundred dollars; the subscription of Associates is Five dollars annually, or a single payment of Fifty dollars. These subscriptions are due immediately on election and subsequently on the first day of January in each year.

Orders for extra copies of publications on the special terms allowed to Members and Associates should also be sent by American Members and Associates to the W. B. CLARKE Co., to whom payments for the same should be made.

# JOURNAL

OF THE

## Society for Psychical Research.

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### NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

ADDERLEY, THE HON. AND REV. JAMES, Saltley, Birmingham.

BENJAMIN, MRS. ALFRED, 46 Dover Street, London, W.

CANZIANI, MADAME, 3 Palace Green, Kensington Palace Gardens,  
London, W.

GOLDSTEIN, DR. PHIL. JULIUS, Victoriast. 28, Darmstadt, Germany.

HERRICK, REV. T. SHIRLEY, Parkwood, Woodcote Road, Wallington,  
Surrey.

Hough, Joseph Fairhurst, Lowood Cottage, Moor Park, Great  
Crosby, Liverpool.

Hudleston, R. W., 68 Parliament Hill, Hampstead, London, N.W.

LEAF, MISS E. M., 4 Barton Street, Westminster, London, S.W.

LIBRARIAN, Public Library, Church St., Brighton.

LYALL, SIR CHARLES JAMES, 82 Cornwall Gardens, London, S.W.

MEGSON, ALBERT, Fern Villa, Headlands, Ossett.

MYERS, PROFESSOR CHARLES S., M.A., M.D., Melrose, Grange  
Road, Cambridge.

Myers, L. H., Leckhampton House, Cambridge.

RIVIERE, MRS., 16 York Place, London, W.

ROOTS, THE RIGHT REV. L. H., Bishop of Hankow, China.



SMITH, H. G., LL.D., 38 Rathdown Rd., N.C.R., Dublin.

TRUELL, R. H. S., Clonmannon, Rathnew, Co. Wicklow.

WEAVER, MISS F. J., Homeleigh, Burnham, Somerset.

WILKINS, C. F., c/o. Messrs. H. S. King & Co., 9 Pall Mall, London, S.W.

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## ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Wednesday, January 30th, 1907, at 4.15 p.m.; the President, the Right Hon. Gerald W. Balfour, in the chair. There were also present: Mr. W. W. Baggally, Mr. E. B. Florence, the Hon. J. Harris, Dr. H. D. R. Kingston, Mr. J. G. Piddington, Mr. F. Podmore, Mr. A. F. Shand, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, Dr. A. Wallace, Mr. V. J. Woolley, and Miss Alice Johnson, Secretary.

The Report of the Council for the year 1906 was read, and is printed below. The audited account of income and expenditure for the year 1906 was presented and taken as read, and is also printed below.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of Council: Mr. St. George Lane Fox Pitt, Lord Rayleigh, F.R.S., Mr. Sydney C. Scott, Mrs. H. Sidgwick, Lieut.-Colonel G. L. Le M. Taylor, and Dr. C. Lloyd Tuckey.

There was a discussion, initiated by Mr. E. B. Florence, on the use of the term "hallucination"<sup>1</sup> in the *Journal* and *Proceedings*.

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## MEETING OF THE COUNCIL.

THE 82nd Meeting of the Council was held at 20 Hanover Square, W., on Wednesday, January 30th, 1907, at 3.45 p.m.; the President, the Right Hon. Gerald W. Balfour, in the

<sup>1</sup> A Note on this will appear in the next number of the *Journal*.

chair. There were also present : Mr. W. W. Baggally, Mr. J. G. Piddington, Mr. F. Podmore, Mr. Sydney C. Scott, Mr. A. F. Shand, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, Mr. V. J. Woolley, and Miss Alice Johnson, Secretary.

After considering their Report for the year 1906, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that meeting.

The minutes of the last meeting of the Council were then read and signed as correct.

The proceedings of the Annual General Meeting were reported.

On the proposal of Mr. J. G. Piddington, seconded by Mr. H. Arthur Smith, the Right Hon. Gerald W. Balfour was re-elected President of the Society for the year 1907.

Mr. H. Arthur Smith was re-elected as Hon. Treasurer. Mr. Piddington having resigned the Hon. Secretaryship, Mrs. H. Sidgwick and the Hon. Everard Feilding were elected as joint Hon. Secretaries, and Mr. Arthur Miall was re-elected as Auditor for the current year.

The following were co-opted as Members of the Council for the year 1907 : Messrs. W. W. Baggally and G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Messrs. W. M'Dougall, F. C. S. Schiller, A. F. Shand, Gilbert Murray, Sydney Olivier, and V. J. Woolley.

Committees were elected as follows, with power in each case to add to their number :

*Committee of Reference*: Professor W. F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. F. Podmore, Lord Rayleigh, Mrs. H. Sidgwick, Mrs. A. W. Verrall, and Miss Jane Barlow.

*Library Committee*: The Hon. Everard Feilding, Mr. J. G. Piddington, Mr. F. Podmore and Dr. C. Lloyd Tuckey.

*House and Finance Committee*: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel Le M. Taylor.

Corresponding Members and Honorary Associates were

elected for the year 1907, the Rev. M. A. Bayfield being added to the list of Honorary Associates.

Three new Members and sixteen new Associates were elected. The names and addresses are given above.

The monthly account for December was presented and taken as read.

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### GENERAL MEETING.

THE 129th General Meeting of the Society was held in the large Hall at 20 Hanover Square, London, W., on Wednesday, January 30th, 1907, at 8.30 p.m.; the President, the Right Hon. Gerald W. Balfour, in the chair.

MR. W. M'DOUGALL read a paper on "The Case of Sally Beauchamp," which is published in Part LII. of the *Proceedings*.

The principal conclusions arrived at by the author of the paper were that the two personalities known as B I. and B IV. might fairly be regarded as the products of a division of the original normal personality, but that the personality known as "Sally" could not be so regarded. He maintained that we had not yet achieved a conception of human personality which would enable us to account satisfactorily for the principal features of this remarkable case. He did not think that Mr. Myers's "subliminal self" was such a conception.

MR. F. PODMORE said it appeared to him that the case could be explained on the same psycho-physical principles as the more common types of multiple personality, and that there was no ground for regarding "Sally" as a separate soul. No doubt, as Mr. M'Dougall had said, the personalities B I. and B IV. were co-ordinate, while "Sally" was somewhat different from them; but he thought that two characteristics gave a possible clue to her nature: (1) Her memory was far more extensive than that of B I. and B IV., in which respect it resembled hypnotic memory; (2) her character, behaviour, and acquirements were like those of a child of about 14; she had not the mental qualities or knowledge of B I. and B IV. It might be supposed that, while the consciousnesses of B I and B IV. were represented on the physical side by a functional discontinuity in the elements of the adult brain, "Sally" was



conditioned by a discontinuity between the less mature and the adult elements, and represented the temporary predominance of the immature elements. If so, she would be, like the other personalities, merely a dissociated part of the complete normal personality.

DR. M'CLURE observed that the function of the brain was to think, and in the living organism the brain was necessary for this purpose. But it was uncertain whether structure preceded function or the reverse. It was possible that thought might strike out paths in the brain and use it as an instrument to play on; and he believed the notion that thought was a mere emanation from the brain was now discarded.

MR. F. C. CONSTABLE said he thought the word "subliminal" was used by Mr. Myers in two different senses, viz.: (1) in the sense of a store of submerged memories and experiences, (2) in the sense of the real essential personality or soul which survives death. But was the personality the same throughout life? The child of 2 was not the same as the adult man, who, again, was not the same as the old man. The personality at any period seems to be nothing more than a synthesis of all the mental states and feelings of that period, which are constantly changing into other mental states. The different personalities of Miss B. should perhaps be regarded as nothing more than a series of shifting syntheses.

MR. C. D. BADLAND asked whether it was not possible that "Sally" could be explained as a delusion on the part of Miss B. It was not uncommon for persons in abnormal mental conditions to fancy themselves to be somebody else.

MR. G. CALDERON supported the same theory. He maintained that "Sally" did not seem like a real entity, as she had not always the same character. Most people had occasional impulses to behave in a way just opposite to their ordinary normal behaviour, and this seemed an exaggerated case of the kind. "Sally" was very similar to the fictitious personalities that often appear in trance conditions and are obviously dramatisations.

THE PRESIDENT, in answer to the last two speakers, said he thought that no one who had read Dr. Morton Prince's full account of the case could doubt that "Sally" was at least as real a personality as any of the others, since she had a

continuous existence, concomitant with the other personalities and not merely alternating with them. Nor did he think Mr. Podmore's explanation compatible with the facts of the case. Mr. M'Dougall had discussed the applicability of the monistic and two different varieties of the dualistic doctrine from a psychological point of view; he thought the ultimate court of appeal must after all be the metaphysical court. Mr. M'Dougall's conclusions, as he himself pointed out, could not be considered altogether satisfactory, since the theory on which he explained "Sally" was incompatible with the theory on which he explained the other personalities; but he had perhaps increased his own difficulties by taking the most extreme forms of the two varieties of the dualistic hypothesis. Some *via media* might possibly be found. The speaker agreed with Mr. M'Dougall in thinking that Myers's theory of the subliminal self did not help to explain the case, this being the doctrine of the soul in its most extreme form, regarding it as completely independent of the body, which only hampers its proper activity. For his own part, he thought the soul was neither entirely dependent on the nervous system, nor entirely independent of it and self-sufficing. The mental content was doubtless the expression of the soul's interaction with its environment; but it could not be without environment, whether in or out of the body, and therefore could not be without content. He had already ventured to express the opinion that the evidence pointed to a psychical as well as a physical environment even within the bodily organism itself; and the case of "Sally" seemed to support this view.

MR. M'DOUGALL, in replying to the comments that had been made, said that since Dr. M'Clure assumed the theory the validity of which he had been discussing, he had nothing to say in reply. He thought that Mr. Podmore in his explanation of the case had ignored one fundamental factor of it, namely, that "Sally," unlike the other personalities, had a continuous existence from the early infancy of Miss B. up to the present day; she did not alternate with B I. and B IV., but co-existed with them. Nor did it appear to him that she was like a hypnotic personality, since it was by no means always the case that the hypnotic memory was more extensive



than the normal one. He did not agree with Mr. Constable in regarding a personality as a mere succession of syntheses; he thought the formation of a normal personality was a process of continued growth and change rather than a succession of different personalities; the mind of an adult was not identical with the mind of a child, but had grown out of it as the body grows. He thought the suggestion of the next two speakers, that "Sally" was a dramatisation or fictitious personality, had been sufficiently dealt with by the President, and could not be seriously maintained in face of the facts. With regard to the President's own remarks he could not agree that we must appeal in the last resort to metaphysics; he thought such appeals had in the past been futile, and were likely to be always so. To his mind the great interest and value of the present case lay in its affording empirical data which might possibly throw light on the nature of personality and the relation between mind and matter.

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#### REPORT OF THE COUNCIL FOR THE YEAR 1906.

THE membership of the Society has increased considerably during this year. 27 new Members (including one Honorary Member) were elected and one Associate became a Member; 100 new Associates were elected and two Members became Associates. On the other hand, the total loss in numbers from various causes was 19 Members and 74 Associates, leaving a net increase of 37. The total membership has now reached 939, the numbers being distributed as follows: Members 258 (including 30 Honorary and Corresponding Members); Associates 681 (including 13 Honorary Associates).

The death of Dr. Richard Hodgson at the end of 1905 and the difficulty of finding a suitable successor to him as Secretary to the American Branch made it necessary for the Council to reconsider the position of the Branch in relation to the Parent Society. They therefore asked Mr. Piddington to go to America in order to confer on the spot with the American Vice-Presidents of the Society and officials of the Branch as to the desirability of its being continued, giving him full powers to act on their behalf in all matters relating to it. Mr. Piddington accordingly went to Boston in May,



# MEMORANDUM OF ASSETS.

## GENERAL FUND.

£332 0 0 Midland Railway 4% Preference Stock.  
 £180 0 0 East India Railway Deferred Annuity.  
 £1,200 0 0 East India Railway Irredeemable Debenture Stock.

## ENDOWMENT FUND.

£1,000 0 0 Caledonian Railway 4% Preference Stock.  
 £998 0 0 Lancashire & Yorkshire Railway 4% Preference Stock.  
 £1,060 0 0 East India Railway 4½% Irredeemable Debenture Stock.  
 £615 0 0 Great Western Railway 5% Rent Charge Stock.  
 £908 0 11 India 3½% Stock.  
 £767 0 0 Great Eastern Railway 4% Debenture Stock.

I have examined the above Account with the Society's Cash Book and Vouchers and certify that it is in accordance therewith. I have verified the Stocks comprised in the Memorandum of Assets as being in the custody of the Banks.  
 23 St. Swinfin's Lane, London, E.C., January 30th, 1907.

ARTHUR MIALl, Auditor, Chartered Accountant.

## ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1906.

RECEIVED.		PAID.	
Balance in hand, December 31st, 1905,	- £200 12 0	Balance in hand, December 31st, 1906,	- £410 7 4
Interest on Investments,	- 209 15 4		
	<u>£410 7 4</u>		<u>£410 7 4</u>
January 30th, 1907.	Audited and found correct.		ARTHUR MIALl.

## EDMUND GURNEY LIBRARY FUND, ACCOUNT FOR 1906.

RECEIVED.		PAID.	
Balance in hand, December 31st, 1905,	- £13 14 3	Balance in hand, December 31st, 1906,	- £24 4 9
Dividends of Victoria Government 3½% Stock,	- 8 7 6		
Interest on Consols,	- 2 3 0		
	<u>£24 4 9</u>		<u>£24 4 9</u>
January 24th, 1907.	Audited and found correct, and securities produced.		H. ARTHUR SMITH.



and in conjunction with Professor James, Professor Hyslop and Mr. G. B. Dorr decided, as announced in the *Journal* for June, that the American Branch should be dissolved at the end of 1906. The records accumulated at the offices of the Branch have been sent to London and selections from them will in course of time be published. Opportunity has been given to members of the Branch to transfer their membership to the Parent Society on certain conditions, without the usual formalities, and nearly 200 members have so far availed themselves of this opportunity, so that this number will shortly be added to the figures of membership given above.

As stated by Mr. Piddington in the *Journal* for July, the dissolution of the Branch was decided on for the two following reasons: (1) because no suitable successor to Dr. Hodgson was in sight; (2) because it is desirable to lighten as far as possible the routine work in England. Professor Hyslop's scheme for an American Institute for Scientific Research, of which one main department should be for psychical research, removed the one great objection to the policy of dissolution by making it clear that this would not involve the abandonment of organised psychical research in America. This Institute has now been founded, and the first number of its *Journal* has already been issued. It is hoped that valuable work will be done in America through its means.

One important event of the year in England has been the publication of Mrs. Verrall's report on the experiments in automatic writing which she has been carrying on for some time and is still continuing.

It will be remembered that about three years ago a valuable collection of automatic drawings by Mrs. Alaric Watts was presented to the Society through the instrumentality of Mr. Douglas Murray and Sir William Crookes. This year a large number of other drawings and paintings produced by Mrs. Watts in the same way have been added to the gift, and the whole forms a very complete series, which illustrates in an interesting manner the gradual development from rough and rudimentary figures and sketches to very elaborate and beautiful designs and drawings, generally of a highly decorative kind.

In August Miss Johnson went to America in order to attend some sittings for physical phenomena with private persons—no professional medium being present—to which she had been invited by Dr. J. H. Gower. The expenses of the journey were defrayed by the generosity of a member of the Society, who made an anonymous gift to its funds for the purposes of this and another investigation. Eighteen sittings were held, some of which were practically blank, while at others phenomena occurred apparently of the same kinds as those reported in the earlier sittings of the circle, but less marked in degree. Miss Johnson's report on these sittings was read at the meeting of the Society held in December.

Two General Meetings and four Private Meetings of the Society (for Members and Associates only) were held during the year. The dates and papers read were as follows.

\* January 26th. "Some Objects and Methods of Work in Psychical Research," by Professor W. F. Barrett.

March 30th. "Some Observations and Experiences reported by Mr. W. G. Grottendieck," by the Hon. Everard Feilding.

May 21st. "A Discussion of Mme. X.'s Greek Script," by the Rev. M. A. Bayfield.

July 4th. "A Case illustrating some Phases of Hypnotic Personality," by Mr. G. Lowes Dickinson.

\* November 12th. "Presidential Address," by the Right Hon. Gerald W. Balfour.

December 14th. "Some Recent Sittings for Physical Phenomena in America," by Miss Alice Johnson.

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### CASE.

L. 1156. Collective (?) Apparition.

THE following case was received through Mr. Andrew Lang; some other experiences of Miss Grieve, the lady who contributes it, have already appeared in the *Journal* (see Vol. X., p. 134 and p. 260). These were: some cases of crystal visions, one of which—viz., some pyramids with a train of loaded camels passing in front of them—was seen collectively

\* Those marked with an asterisk were General Meetings.

by Miss Grieve and a friend of her looking in the same crystal; and some experiments in thought-transference tried with this and another friend.

In the case now given, it seemed as if Miss Grieve's hallucination was shared by her dog. Some other instances of the apparent sharing of hallucinations by animal and human percipients were given in the "Report on the Census of Hallucinations" (see *Proceedings S.P.R.*, Vol. X., pp. 326-330), where it is pointed out that it is necessarily very difficult to prove the participation of the animal in the hallucination, because, as animals cannot describe what they see and hear, we can only infer it from their behaviour, for which there may be other causes besides the apparition. Sometimes it is at least as plausible to suppose that the emotion displayed by the animal is caused by the behaviour or appearance of his human companion when seeing the apparition as to suppose it caused by any sharing of the vision. When the action of the animal which leads to the inference that he is a co-percipient *precedes* the seeing of the apparition by the human percipient, suggestion may no doubt be exercised by the animal on his companion, but that may be the whole of his share in the phenomenon.

The account is contained in a letter from Miss Grieve to Mr. Lang as follows:

SKELFHILL, HAWICK, N.B., *August 8th, 1906.*

... I have been staying here since August 4th. On Monday, 6th, I went up the Pen and for the first time in my life saw a 'ghost!' Turk, the old Dandie Dinmont, was with me; and Mrs. R., a Swiss lady also staying here, had said she would go too, but it was hot, and in the end she stayed at home. Turk and I went very slowly, taking many rests on account of his short legs and shorter breath, and the grass and brackens were long and strong. Our last stop was where the Pen suddenly takes up for its rocky top very steeply. I sat with my back against the dyke facing the steep part, and Turk lay panting beside me. I was thinking of a beautiful clecking of grouse we had just disturbed—the two parent birds and five young ones clapped about four yards from us. Turk did not see them at first and I stood perfectly still watching, they were so pretty. Then Turk winded them and threw up his head, and of course with the movement the birds were off



like a whirlwind. This just to show you my train of thought. Quite suddenly I saw coming along at right angles to me, a friend, Dr. H., who crossed with me May, 1905, from America. She was in a rather short dark blue skirt, white cotton blouse, no hat, and a stick in her hand—and later, I noticed a tail of hair beginning to ‘come down.’ I had heard about fortnight ago that she had landed in England from America and was to sail back Sept. 12, and that she was going to her home in Cornwall for part of the time—but when I did not know. I was so surprised I did not say anything for a second or two till Turk began to growl. Then I jumped up exclaiming ‘Dr. H.!’ She looked straight at me, but when I spoke, turned and went on down the hill—following her own direction and the one from which I had come. I followed quickly to catch her up, feeling rather queer because she did not speak, and *I knew she had seen me!* Turk barked and growled the whole time, but kept close in to my heels and would not run out as he usually does at strange people or strange dogs. His hair was all on end and his tail hooked over his back, as stiff as a poker. I almost caught up Dr. H., and was just going to put out my hand to touch her shoulder, when a big bumble bee whirled between us and flew *right through* Dr. H. and she disappeared.

I certainly did feel queer after that—I was so very sure it was she and it was such a shock to find there was nothing. Had it not been for Turk I should have doubted my senses; but he was so unmistakably disturbed and angry. I swear I am well—never was better, and have had nothing stronger to drink than water for over a year. The exact moment of the apparition I cannot quite give you, but it was 6.5 p.m. when I sat down, and 6.15 perhaps a minute or even two minutes after it had disappeared.

I had a pencil and envelope in my pocket and made a rough note of it there on the top of the Pen, and wrote it out in detail when I got down here to the house. Of course I have written (yesterday) to Dr. H. to know whatever she was doing at that date and hour, and will let you know her reply—probably bathing at Tintagel! Yesterday just after I had written to her came a p.c. from her twice forwarded and dated Tintagel, Aug. 1st, to say she was having a glorious holiday there; but of course that was six days before I saw her. It is interesting, and I sincerely hope nothing has happened to her. . . .

Miss Grieve wrote later to Mr. Lang in answer to some questions of his about the incident, and enclosed a rough sketch (not reproduced here) to show the positions of herself

and the dog at the time, the apparition coming round from behind and passing in front of them:

*September 23rd, 1906.*

I wonder if the enclosed sketch will clear up those points for you. She came along by the top dyke, you see. Turk and I were, in reality, round the corner with our backs against the dyke (at least, mine was), only I cannot show that in the diagram. I was sitting when I first saw the figure, so also was Turk, though he collected his wits quicker than I, for he barked before I spoke. Truly I am certain I was not asleep, though one cannot deny the possibility. Dr. H. has since stayed with me here, and should by now have landed in America. She said on that day and hour she was coming down their hill at Tintagel in the clothes I described, but with a wet bathing gown on her arm, which I did not see.

Unfortunately the letter which Miss Grieve wrote to Dr. H. at the time and the latter's reply were not preserved, but Miss Grieve afterwards obtained the testimony of Dr. H.'s sister about it, as explained in the following letter to Mr. Lang:

*October 28th, 1906.*

I destroyed the letter long ago—it was so long and bulky to keep, but I copied out the simple statement from it (at the time) that Dr. H. on that evening was walking down the hill after bathing, dressed in blue skirt, etc. Dr. H. herself never wrote of it, but her sister, who was with her at the time, did—M. H., and I have sent that copy on for M. H. to sign. She is ill and in hospital, but I think she will be well enough to sign, though probably not to write a letter.

The following is the corroboration given by Miss M. H.:

About 6 p.m. on Aug. 6th, 1906, Dr. H. was walking down a hill near Tintagel after bathing. She wore a dark blue skirt, no hat, and over her arm a wet bathing dress.

Quite correct.

(Signed in full) M. H.

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### THE ARENSBURG POLTERGEIST.

A FEW years ago, in the course of a correspondence in the *Journal* between Dr. A. R. Wallace and Mr. F. Podmore on Clairvoyance and Poltergeists, Dr. Wallace referred (in the *Journal* for February, 1899, Vol. IX., p. 28) to the disturb-



ances in the cemetery at Arensburg as a specially noteworthy case. These were described by R. Dale Owen in his *Footfalls on the Boundary of Another World*, pp. 186-193. Arensburg is a town in the island of Oesel, which is situated in the Baltic Sea, and forms part of the province of Livonia. In the public cemetery of Arensburg in 1844, coffins were said to have been found disarranged in the vault under the private chapel belonging to the family of Buxhoevden. An official enquiry was made by the Baron de Guldenstubbe, President of the Consistory, the Bishop of the province, and other members of the Consistory, a physician of repute, and representatives of the municipal authorities.

It is stated that after the most careful precautions had been taken to exclude ordinary human agency (as detailed in Owen's account and summarised by Dr. Wallace), the coffins were found to have been disturbed again. An official report of all the occurrences was drawn up, signed by all the members of the commission of enquiry, and placed on record with the other proceedings of the Consistory, where it "is to be found among its archives and may be examined by any travellers, respectably recommended, on application to its secretary" (Owen, *Footfalls*, p. 192). Owen states that he had not himself seen this document, but was informed of all the facts in 1859 by the daughter and son of the Baron de Guldenstubbe. Owen's own account, therefore, as Mr. Podmore pointed out (*Journal* for June, 1899, Vol. IX., p. 93), is at third-hand, and neither he nor his informants professed to have seen the official documents on which the evidence for the case rests.

On the subject of these documents Mr. Solovovo writes to Mr. Podmore on Oct. 21 (Nov. 4), 1906 :

20 SERGIERSKAIA, ST. PETERSBURG.

With reference to the conversation I had with you in Mr. Leaf's house about a fortnight or three weeks ago on the "Arensburg disturbances" of 1844, described by R. Dale Owen in *Footfalls on the Boundary of Another World*, p. 186, and referred to by Dr. A. R. Wallace in the *S.P.R. Journal*, February 1899, p. 28, I now send you the following statement: That, my attention having been called to this incident, I applied at the time (on Feb. 4/16, 1899) to the "Livländisches Evangelisches-Lutherisches Consistorium" at Riga, and received on Feb. 19 (March 4) an official answer to the effect that they had in their archives (or, to be quite accurate, in the archives

“des ehemaligen Oeselschen E.-L. Consistoriums”) no documents bearing on the subject: also referring me to the archives of St. Laurentius's Church at Arensburg. I therefore wrote to Arensburg and received a letter from the Rev. Lemm, “Ober-pastor” of the church in question, which was wholly negative. Mr. Lemm also mentioned that some years before the present Baron Buxhoewden, to whose family the burial vault in question belongs, had communicated with him on the subject, having read about the “disturbances” in some Warsaw newspaper; but had in spite of his enquiries failed to find anything either at Arensburg, or at Riga. . . .

MICHAEL PETROVO-SOLOVOVO.

P.S.—I have the two above-mentioned letters before me as I write.

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#### ABRIDGED EDITION OF “HUMAN PERSONALITY.”

AN abridgment of Mr. Myers's *Human Personality*, edited by his son, Mr. L. H. Myers, has just been published by Messrs. Longmans, Green, & Co. in a single 8vo. volume of 470 pages, price 10s. 6d. net. As explained in a prefatory note by the editor, Mr. Myers himself had indicated briefly the lines on which an abridgment could best be made, and the work has been carried out in as close accordance as possible with those indications.

About half of each volume in the original edition consisted of Appendices containing examples of the various kinds of phenomena discussed and analysed in the text. These have been considerably reduced in number without, probably, detracting much from the value of the work for the ordinary reader; but all the cases retained in the new edition are quoted in full, since an abridged version has very little value.

The editor observes that the statement made by Mr. Myers in his preface, that “the book is an exposition rather than a proof,” naturally applies with even greater force to the abridgment. The cases given in it are to be regarded simply as illustrative of the main types of evidence on which the argument rests. But for the most important parts of the evidence itself the serious reader will be able to consult the original authorities by the help of the very complete references which are given throughout and which form a valuable feature of the work.

JOURNAL  
OF THE  
Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society  
FOR  
MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL  
AT 20 HANOVER SQUARE, LONDON, W.

On MONDAY, MARCH 25th, 1907, at 4 p.m. .

WHEN A PAPER WILL BE READ ON

"Experiments in Thought-Transference, by  
Miss C. Miles and Miss Ramsden."

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.



## ON THE USE OF THE TERM "HALLUCINATION."

THE question of the proper use of the word "hallucination" raised by Mr. E. B. Florence at the Annual Meeting of Members of the Society on January 30th suggests that, in spite of the very complete discussion and expositions of the subject in the early volumes of the *Proceedings* and *Journal*, a certain amount of misapprehension still exists in the minds of some members of the Society as to the meaning to be attached to the word. It may therefore be worth while to refer again to Mr. Gurney's article on the subject in *Proceedings*, Vol. III., pp. 151-189 (reprinted in Chapter X. of Vol. I. of *Phantasms of the Living*). He there remarks (op. cit., p. 152): "Is it possible to treat hallucinations as a single class of phenomena, marked out by definite characteristics? The popular answer would no doubt be: Yes, that the distinguishing characteristic is some sort of false belief. But this is an error: in many of the best known cases of hallucination—that of Nicolai, for instance—the percipient has held with respect to the figures that he saw or the voices that he heard, not a false but a true belief, to wit, that they did not correspond to any external reality. The only sort of hallucination which is necessarily characterised by false belief is the purely non-sensory sort—as where a person has a fixed idea that every one is plotting against him, or that he is being secretly mesmerised from a distance. Of hallucinations of the senses, belief in their reality, though a frequent, is by no means an essential feature; a *tendency* to deceive is all that we can safely predicate of them." "I should consider [the] distinctive characteristic [of phantoms] to be something quite apart from the question whether or not they were actually mistaken for real figures,—namely, their marked resemblance to real figures and the consequent necessity for the exercise of memory and reflection to prevent so mistaking them. The definition of a sensory hallucination would thus be a *percept which lacks, but which can only by distinct reflection be recognised as lacking, the objective basis which it suggests*,—where *objective basis* is to be taken as a short

way of naming the possibility of being shared by all persons with normal senses" (op. cit., p. 154).

It is to be observed that this definition includes "veridical" hallucinations as well as those which there is no reason to regard as anything but purely subjective. Veridical hallucinations, *e.g.*, of human figures, may be due to a telepathic impulse, or to some other unknown influence, but the particular objective basis which they suggest,—namely, that of a material figure within the field of vision of the percipient,—is lacking; they are therefore hallucinatory. The term used to express them is merely descriptive of their psychological nature; it does not either assert or deny that they may or do originate in some agency external to the mind of the percipient.

Apart from this, it is important to note that the word "hallucination," both in medicine<sup>1</sup> and in psychology, is now restricted to hallucinations of a sensory kind, whereas in ordinary usage it sometimes includes as well those non-sensory hallucinations or delusions which, as Gurney says, are always "characterised by false belief," and which give the word its objectionable connotation. Thus, in the discussion in his *Principles of Psychology*, Vol. II., pp. 114 *et seq.*, Professor James says: "Illusions and hallucinations must both be distinguished from *delusions*. A delusion is a false opinion about a matter of fact, which need not necessarily involve, though it often does involve, false perceptions of sensible things" (op. cit., p. 114 foot-note). "Where a hallucination is complete, it is much more than a mental image. A *hallucination* is a *strictly sensational form of consciousness*, as good and true a sensation as if there were a real object there. The object happens not to be there, that is all" (p. 115).

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### CASE.

M. Aut. 104.

THE following case, in which information of a death that had occurred about 17 or 18 hours previously was given by means

<sup>1</sup> See, *e.g.*, Hack Tuke's *Dictionary of Psychological Medicine*.

of table-tilting, is contributed by Miss Helen Verrall, who writes:—

5 SELWYN GARDENS, CAMBRIDGE,  
*February 5th, 1907.*

On Tuesday, January 29th, 1907, at 6 p.m., Mr. Bayfield and I endeavoured to obtain automatic "messages" by means of table-tilting, as we have done on several previous occasions. Since there was no other person in the room, we were compelled to record the messages ourselves, and consequently to follow them word by word; we were not, however, able for the most part to form any expectation of what the next word was likely to be, and our expectations, when we did form any, proved as often as not incorrect. It is evident, therefore, that the general tenour of the messages can have been little affected by our conscious thoughts. The following statement was obtained; the questions asked by us are in brackets.

*Fellow of Royal Society.* (What was his name?) *Potter.* (What about him?) *Died this afternoon.* (What time?) *4.30.* (Can you tell us more about him?) *Edditor* (sic) *of Physiological Review.* (Where did he live?) *London.* (What address?) *43 Belsize Gardens, Kensington.* (Was he married?) *Yes.* (Had he any children?) *Yes, five.*

At the time this message conveyed nothing either to Mr. Bayfield and me or to my father, Dr. Verrall, to whom it was shown on Tuesday evening; we considered it indeed of so little value that we discouraged any further communications on the subject, and tried to direct the phenomena into what we considered more "evidential" channels.

We thought no more of the matter until we heard on Wednesday afternoon of the death of Sir Michael Foster, which took place, as we learnt by subsequent enquiry, early in the morning of Tuesday, January 29th. It was not, however, publicly announced until Wednesday, and on Tuesday was known in Cambridge only to a very small number of people, apparently four. That the news did not spread is clearly shown by the fact that it did not appear in any paper until Wednesday afternoon. The names of those who are known to have received the news on Tuesday have been told to us, and it appears certain that neither Mr. Bayfield nor I can have come into any sort of contact with them in the course of that day. If that be so, the "message" obtained by us, unless it is to be regarded as a mere coincidence, must have been obtained by some other than the normally recognised means of communication.



With regard to the question of coincidence, it may be noted that—setting aside for the moment details given in reply to leading questions, which will be considered later—our message can be stated thus: A Fellow of the Royal Society (*a*), by name Potter (*b*), and Editor of the *Physiological Review* (*c*), has died this afternoon (*d*). Of these statements, as applied to Sir Michael Foster, (*a*) is correct; (*c*) is also correct, except for the discrepancy between *Review* and *Journal*. “Sir M. Foster founded and edited the *Journal of Physiology*.” (See obituary notice in the *Times* of Jan. 31.) (*b*) is not correct, but there is a close resemblance between the two names, four out of the whole six letters being right and in the right place. The description (*c*) is distinctive; there are only two people to whom it could up to the present ever have been applied, Sir M. Foster and the present editor, Professor J. N. Langley, whose name, it will be seen, does not bear the least resemblance to “Potter.” (*a*), (*b*), and (*c*) combined would appear therefore to point to one man only, Sir M. Foster, who is stated to have died on Tuesday afternoon (*d*), and died as a fact on Tuesday morning.

The further details given, such as the hour and place of death, are almost all incorrect, but it should be noticed that they were given in reply to leading questions, and it is my impression, based on previous experience, that in the case of automatic messages statements so obtained are seldom trustworthy. For instance, 43 Belsize Road, Hampstead, is, as I afterwards remembered, an address with which I was once familiar; the address given in the message of January 29th is evidently a variation on this. On the other hand, the three statements numbered above (*a*), (*c*), (*d*), were given either spontaneously or in answer to questions so vague as to afford practically no guidance or restriction to the answers. (*b*)—a partially correct answer—was, I think, given in reply to a definite question; but on this point Mr. Bayfield’s recollections differ from mine; he thinks that the first question asked was “What about him?”

Mr. Bayfield and I have sat for automatic phenomena of this kind on 17 occasions. This is the only time that we have produced a statement that some one had recently died.

HELEN DE G. VERRALL

Miss Verrall and Mr. Bayfield give the following statements as to what they were doing during the earlier part of the day when the message was received, showing that they had had no opportunity of hearing the news by normal means.

*February 2nd, 1907.*

On January 29th I did not leave the house, except for a short time in the afternoon, when I bicycled to a shop to pay a bill. I met no one that I knew and spoke to no one but the shopwoman. On my way home I went to see Miss Hudson at Newnham College. The news of Sir M. Foster's death was not known in Newnham at that time. I spoke to no one but Miss Hudson.

H. DE G. VERRALL.

THE RECTORY, HERTINGFORDBURY,  
HERTFORD, *February 4th, 1907.*

On Monday, January 28th of this year, I arrived at Dr. Verrall's house, 5 Selwyn Gardens, Cambridge. On the next day—the day on which Miss Verrall and I received the “message” through the table—I did not leave the house except for a short bicycle ride with Dr. Verrall from about noon to 1.15. During the ride I spoke to no one but Dr. Verrall and his man-servant who draws his trailer. If any strangers came to the house on that day I did not see them, and spoke to no one but members of Dr. Verrall's family and the man-servant mentioned above.

During my visit no mention was made of Sir Michael Foster until the middle of Wednesday afternoon, the 30th, when Dr. Verrall received a letter announcing Sir Michael's death.

M. A. BAYFIELD.

The note made at the time, the original of which is in our possession, reads thus:—

“ 6 p.m. *Jan. 29, '07.*

“ Fellow of Royal Society Potter died this afternoon 4.30 —Edditor of Physiological Review—London—43 Belsize Gardens, Kensington. Wife—5 children.

“ Quotation from Latin: Ut hortum Quinti Flavi postulavit imperator ad usum suum respondit ille tuum linquis sed in magnis vocis silentium quid refert imperator silentium poscis habebis et in carcere includit. Ret author (repeated this) initials Rufus Enobarbus Transpadanus. (Tell us the truth.) Always do.

“ HELEN DE G. VERRALL.

“ M. A. BAYFIELD.

“ The above was seen by me at 7 p.m. on Jan. 29, '07.

“ A. W. VERRALL.”

In answer to questions, Miss Verrall gives a translation of the Latin and some further information as follows:—

(1) *Translation of Latin.*

When the emperor (or general) demanded the garden of Quintus Flavius for his own use, the latter replied, "You are leaving your own (garden?), but in great affairs (or possibly *people*) what matters silence of the voice?" The emperor [replied], "You ask for silence. You shall have it," and he shut him up in prison.

(2) The paper of original notes gives everything that was tilted by the table; our own questions were written out next day from memory. The recollections of Mr. Bayfield and myself did not differ except on the one point I mentioned in my account. The words in brackets were not tilted by the table, but said by us.

(3) *Time of death.*

*The Times* obituary notice, January 31st, says: "The death of Sir Michael Foster . . . occurred suddenly on *Tuesday night* in London."

*The Times*, February 1st, death column, gives: "*On the morning of January 29th in London suddenly, Sir Michael Foster. . .*"

*The University Reporter* says that Sir Michael Foster died on *Monday night* (January 28th).

There is no doubt that Sir Michael Foster died during the night of Monday, January 28th; whether before or after midnight has not been clearly ascertained. He was taken ill very suddenly, having attended and spoken (as stated in the *Times* of January 29th) at the annual meeting of the British Science Guild which was held at the Mansion House on Monday afternoon, and nothing was heard of his illness in Cambridge until after his death. In the course of Tuesday the fact of his death was communicated to a very small number of persons at Cambridge, apparently four, none of whom came into contact on that day with either Miss Verrall or Mr. Bayfield. The first public announcement in Cambridge seems to have been a telegram to the Union on Wednesday morning, and the London evening papers of Wednesday were the first to contain the news.

There are various points of interest in this case. It is to be noted that the "message" is received by persons who have no special personal interest in it, beyond that of any one connected with the University in which Sir Michael



Foster had for some 35 years played so prominent a part. The slight inaccuracies of the statements made of course detract somewhat from their evidential value; yet the identification of the person referred to is unmistakable. As Miss Verrall points out, the most inaccurate statements are those given in answer to questions. This we believe to be frequently the case; it seems to be rarely, if ever, that information directly asked for is obtained through automatic messages. It is impossible to ask questions without forming some kind of expectation or guess as to what the answer may be, and this probably brings into play the normal consciousness of the automatist, and so affects the results. Self-suggestion in such a case may act so as to produce a statement in accordance with the conscious expectation; or it may equally well inhibit the conscious expectation and produce a contrary statement. The fact of a statement being unexpected thus by no means proves that it is not of subjective origin.

The somewhat fantastic Latin sentences that follow the statements about the death do not seem to have any connection with them, and may, of course, have an entirely different origin. They are quoted here merely in order that the case may be presented as completely as possible.

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#### LUMINOUS APPEARANCES IN CONNECTION WITH THE WELSH REVIVAL.

MR. FRYER'S paper on "Psychological Aspects of the Welsh Revival" in *Proceedings S.P.R.*, Part LI., gives several instances of mysterious lights seen in connection with it, and a further case was given in the *Journal* for December, 1906. Mr. Fryer now sends us the following note on two other alleged cases:

At the end of March, 1906, the newspapers announced that lights had been seen in connection with Mrs. Jones's mission at Tregaron, in Cardiganshire. One account has it that as "half-a-dozen men were returning from a prayer-meeting they looked back and saw a ball of light coming towards them from the direction of Berth. After proceeding for some distance it divided into two, and, as some say, into three balls. These proceeded towards them, forming little circles in the air as they approached, and in a short time

they united, and then, in the form of a star encircled in light, came towards the people. Afterwards it went back in the direction of Berth Chapel." Mr. Ll. T. Jones, B.Sc., a schoolmaster in the neighbourhood, made an investigation into the subject, and in the *Western Mail* of April 5th, 1906, published his conclusions. He found that the lights were partly due to reflections from a fire of refuse, and in part to furze burning. His experiments included a repetition of the furze-burning by the farm servant who was at the work on the night when the excited revivalists saw the lights first. His report is too long for insertion here, but it leaves us in no doubt as to the purely mundane nature of the lights at Tregaron.

In February, 1906, lights were seen at and near the Calvinistic Chapel at Cwmgeiad, near Ystradgynlais, by the chapel keeper, Mrs. Powell, and also by the minister of the chapel, the Rev. W. Griffiths. After having received answers to questions sent to Mrs. Powell I visited the scene of the alleged occurrences on April 19th and interviewed Mrs. Powell and the minister, Mr. Griffiths. Both gave me accounts of what they had seen, and pointed out the places where the lights had been seen. The former saw the lights stretching out in rays from her back door (the house adjoins the chapel) over the garden trees. The latter saw a star-like appearance in the heavens, not near the chapel, but from the back of his house a quarter of a mile away. The chief light appeared to travel from out of one valley towards the east, across the hills to the west, and to the valley in which the chapel stands. The distance apparently travelled must have been more than a mile. Mr. Griffiths also saw lights when driving with Mrs. Jones to Seven Sisters for a service, and again he says he saw a light at the chapel at Ystalyfera, not very far from Ystradgynlais. Mrs. Jones was at the chapel house when the lights were seen by Mrs. Powell, and the latter says that she asked Mrs. Jones whether such a vision would be granted to her. As the hour was late (2 a.m.) and there had been much conversation about the subject, it is perhaps not surprising that the wish was gratified.

I have made repeated endeavours to obtain from Mr. Griffiths a written account of what he saw, and have furnished him with a map of the district, on which I asked that the course of the light might be marked. I also sent him copies of the photographs taken of the various places where the lights are said to have been seen, but I can get no answer, and all that can be concluded is that, according to the spoken testimony, something was seen, but what

must remain undecided. Mr. Griffiths is not the only person who is willing to talk at any length about the "supernatural," but is unwilling to put his evidence on paper.

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## CORRESPONDENCE.

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### I.

#### ON MISS JOHNSON'S RECENT SITTINGS FOR PHYSICAL PHENOMENA IN AMERICA.

U.S.A., 26th January, 1907.

I HAVE read with the greatest interest the synopsis of Miss Alice Johnson's paper on "Some Recent Sitzings for Physical Phenomena in America," printed in the January *Journal* of the S.P.R.

Speaking generally, I fear that Miss Johnson's hypothesis perplexes me almost as much as do the phenomena themselves. As I have the greatest respect for her opinion and for her great abilities as an investigator, I have tried hard to reconcile Miss Johnson's views with my own observations, but up to the present time with only partial success. After stretching her conclusions to their limit, they could only be available in the case of some of the occurrences, whilst in the more remarkable phenomena they seem to me to be almost inadmissible.

Take for instance the moving of various objects on the top of the table when apparently no one was touching the table, such as the rolling backwards and forwards of a lead pencil, the agitation of various liquids in transparent glass bottles. I cannot see how any automatic action could produce such phenomena without being instantly detected.

Then again—What about the levitation? We all saw the table rise from the ground, or thought we did, and three of us who had our hands upon it felt the upward movement also, or thought we did. I have seen the table perform the same act before, and once without apparent contact.

Miss Johnson and I tried afterwards various methods of producing the same phenomenon fraudulently with our feet, but our efforts were so ridiculously obvious that it was hard to suppose they could have remained unnoticed by any one in the room. Moreover, when the levitation in question occurred, Mrs. Williams' son, a bright



and intelligent lad of 15, declared that he could see under the table and that nobody's foot was there.

“'Tis STRANGE 'tis pity, and pity 'tis 'tis STRANGE.”

It is a matter which we all regret that Miss Johnson did not witness some of the most remarkable things—which however happen only occasionally. Of course this could not be helped. It was unfortunate that several members of the best circle we have here were away when Miss Johnson came. However, as she says, she saw a fair average of the sittings.

From the many long and most interesting and instructive talks I have had with Miss Johnson on things psychic, I have learned much and find myself generally in full accord with her views; but the *pill* composed of automatic raps, taps, table tilts, table movements with and without apparent contact, which she has given me is, I find, difficult to swallow, and in the present impoverished condition of my psychic digestion I must be allowed a little time for its assimilation.

Sir Oliver Lodge has struck a new key (to me at least) which seems to excite my psychic tympanum into sympathetic response. He says—“the occurrences sometimes were such as to suggest a sort of nervous explosion or stimulus giving rise to muscular actions in the body at the same time that it affected objects at a little distance from the body.” I am glad to note that Miss Johnson agrees with Sir Oliver in this, and so I intend trying a dose of it immediately, and whilst of course I cannot tell just what the result will be, yet I will carefully observe the symptoms and report upon them later on, if I may.

As psychical phenomena appear just now to be “in the air,”—or, as Miss Johnson would say, “a wide-spread epidemic of rapping” is now raging,—would it not be well for members of the S.P.R. to form circles, when and where convenient, for the purpose of experiment? It seems probable that some systematic and regular experiments, carefully recorded, would throw much light upon these interesting but obscure phenomena.

JOHN H. GOWER.

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February 20th, 1906.

In the paper which I read before the Society last December I was only able to give a brief account of what had occurred before my visit to America, since most of the limited time at my command had to be spent in describing and discussing my own experiences.

This may, I am afraid, have given a somewhat disproportionate view of the whole series of the phenomena, and the disproportion has been still further emphasised by the brevity of the report in the *Journal*, to which my friend Dr. Gower alludes. I did, however, state in my paper (and this is repeated in the *Journal* report) that while the raps could, I thought, be explained as due to the unconscious automatic muscular action of the sitters, it was obviously far more difficult—though perhaps not quite impossible—to apply the explanation of automatism to the levitations of the table which I had witnessed, “and it seemed altogether inapplicable to the more decisive movements without contact that were reported by the other witnesses to have occurred at the earlier sittings.”

In the full report, which will, I hope, appear in the next Part of the *Proceedings*, I propose to give *verbatim* the records of these earlier sittings, so that readers may have before them all the material available for forming a judgment on the case. I need hardly add that I fully recognise the great weight that should be attached to Dr. Gower's opinion, since he is not only an experienced investigator, but was present himself at the whole series of sittings, and consequently has had a far better opportunity than I have had of coming to a definite conclusion about them.

ALICE JOHNSON.

## II.

### ON EXPERIMENTS WITH THE STHENOMETER.

[Dr. P. Joire, whose experiments with the sthenometer were criticised by Mr. Stratton and Mr. Phillips in the *Journal* for last December, asks us to insert the following reply from him, which appeared originally in the *Annales des Sciences Psychiques* for the same month. We add a brief rejoinder from Mr. Stratton.—ED.]

Certains expérimentateurs ont semblé s'efforcer de démontrer que la chaleur peut avoir une action sur un corps léger et en particulier sur l'aiguille du sthénomètre.

Cette démonstration était parfaitement inutile, car nous savons depuis longtemps que la chaleur peut déterminer des courants dans l'air et déplacer, par conséquent, les corps qui s'y trouvent.

Quiconque veut se donner la peine de lire ce que j'ai écrit dans les *Annales* de juillet-août 1904, p. 250, verra que je ne nie pas “que les forces susdites (la chaleur) puissent, dans certaines

conditions, produire une action analogue ; mais j'ai dit que, *dans les conditions où je me suis placé*, elles ne s'énoncent pas ; et que, dans les expériences *telles que je les ai indiquées*, une autre force entre en jeu." Je renvoie maintenant le lecteur aux expériences par lesquelles j'ai éliminé la chaleur, p. 248. J'ajoute une autre expérience faite depuis : j'ai porté l'air intérieur de la cloche à une température de 45° C. Dans ces conditions, la main mettait encore l'aiguille en mouvement. Pense-t-on que la chaleur de la main ait pu ajouter quelque chose à une température de 45° ?

Je citerai encore une autre expérience faite par un autre expérimentateur, M. Jounet, et publiée dans *l'Echo du Merveilleux*, 1<sup>er</sup> octobre 1905 ; p. 380.

Le sthénomètre, dit M. Jounet, étant installé sur un support parfaitement stable, je posai doucement la bouillotte à côté du sthénomètre, le flanc de la bouillotte en face de la pointe de l'aiguille.

L'aiguille était immobile sur un degré dont je notai le numéro. Je m'éloignai au fond de la pièce et comptai sur ma montre cinq minutes. Au retour, je constatai que l'aiguille avait été attirée de 21°. Le doute ne me paraissait plus possible. La chaleur de l'eau transmise par le métal agissait certainement sur le sthénomètre.

Pourtant, la main placée en face de l'aiguille immobile, pendant cinq minutes, également l'attira de 38°.

Or, la chaleur de la bouillotte à l'extérieur, mesurée avec un thermomètre exact, était de 40·8°.

La chaleur de la main, mesurée avec le même thermomètre et pendant le même temps (3 minutes) que celle de la bouillotte, était de 35° et demi.

Donc la bouillotte, avec une chaleur plus forte, avait eu une action moindre ; la main, avec une chaleur moindre, une action plus forte.

L'expérience de M. Jounet, que je viens de citer textuellement, est bien concluante.

La chaleur peut agir sur l'aiguille du sthénomètre ; je n'ai jamais dit le contraire.

Mais si une bouillotte attire l'aiguille de 21° d'une température de 40·8°, si, d'autre part, la main, d'une température de 35·5° attire l'aiguille de 38°, on ne niera pas, je suppose, qu'il y a, dans l'épreuve de la main, *une force autre* que celle de la chaleur. C'est ce qu'il fallait démontrer.

Au surplus, qu'on se donne la peine de lire dans le même article de M. Jounet, même numéro de *l'Echo du Merveilleux*, les expériences



qu'il a faites avec un animal à sang froid, une grenouille. En ce qui concerne mon sthénomètre, M. Jounet dit :

"Le côté gauche de la grenouille, placé auprès du sthénomètre Joire, pendant 17 minutes, exerça une répulsion de 30°."

Est-ce encore la chaleur qui agit dans ce cas ?

Et dans les expériences plus recentes que j'ai publiées sur l'emmagasinement de la force dans différents corps, est-ce aussi la chaleur qui produit la déviation de l'aiguille ?

En résumé, de nombreuses expériences faites par différents expérimentateurs ont démontré qu'une force, *autre que la chaleur*, émanant du corps humain agit sur l'aiguille du sthénomètre.

D<sup>r</sup> P. JOIRE.

LILLE, 16 novembre 1906.

Dr. Joire repeats the statement made in his first paper that heat can produce the motion observed in the sthenometer, but he claims that in the conditions under which he has experimented, heat is not the agent. In reply to this I can only say that this statement can hold good simply for the one experiment he records in which he strove to eliminate the effect of heat by using a screen of cotton wool. In experiments conducted with the hand according to the instructions given in the circular accompanying the instrument when bought (and in the way suggested by Dr. Joire in his papers), heat radiated from the hand is present in sufficient amount to account for the motion observed, and to mask completely any other force which might or might not be present. This is easily proved by holding the hand in cold water for some minutes before experimenting, when the effect may be made to vanish; or by heating it in front of a fire, when the effect will increase.

I repeat that heat being known to produce the effect observed, care must be taken in all experiments designed to prove the existence of a "new force" to screen the sthenometer carefully from heat rays. Whenever this has been done, so far as I have been able to observe, the motion of the needle has vanished. Dr. Joire does not give sufficient details of his one experiment along these lines to enable it to be repeated exactly, while his other experiments, in so far as they have any bearing on the question, support my hypothesis.

F. J. M. STRATTON.

### DR. TUCKEY'S "HYPNOTISM."

THE fifth edition of Dr. C. Lloyd Tuckey's well-known work on *Treatment by Hypnotism and Suggestion* is just about to appear, with an introductory chapter by Sir Francis Cruise,

M.D., Physician to the King in Ireland. The first edition, under the title of *Psycho-Therapeutics*, was published in 1889, the second in 1890, the third in 1891, and the fourth in 1900. In each case the book was thoroughly revised and considerably enlarged, the first edition consisting only of 80 pp., while the fourth amounts to 372 pp. The present edition again contains a good deal of additional matter, partly drawn from the latest edition of Professor Forel's *Hypnotism*, of which Dr. Tuckey speaks in his Preface with special admiration, and partly from his own recent practical experience, as well as that of other English and foreign workers in the same field. There is also a very full and comprehensive Index.

"England (says Dr. Tuckey) still continues much behind other countries in taking up [hypnotic] treatment; but there is much less prejudice against it than formerly, especially among medical men. Perhaps the decrease in the amount of acute and gross disease and the increase of functional and nervous disorders have something to do with this changed attitude. The growth of fantastic systems of 'mind-cure' is a real danger to scientific medicine, as well as to the public, and the study of psycho-therapeutics will do more than anything else to help us to understand and combat these forms of quackery. They flourish because so many medical men in the past have ignored the psychical factor in disease, and the public therefore have been constrained to seek advice outside the profession." He adds that the formation of an English society of medical men interested in the theory and practice of suggestive therapeutics<sup>1</sup> will afford the encouragement and support so much needed by isolated practitioners, and will bring to light much excellent material which is being lost for want of collection.

To all these ends Dr. Tuckey's own advocacy of the subject, and not least his interesting and instructive book, have greatly contributed, and our readers will no doubt be glad to know of the new edition. It is published by Messrs. Baillière, Tindall & Cox, 8 Henrietta Street, Covent Garden, London, at the price of 10s. 6d. net.

<sup>1</sup>The Medical Society for the Study of Suggestive Therapeutics, of which Dr. Tuckey himself is President. A brief notice of this Society was given in the January *Journal*.

## INTERNATIONAL CONGRESS OF PSYCHIATRY.

AN International Congress of Psychiatry, Neurology, Psychology, and the Care of the Insane is to be held at Amsterdam on September 2nd-7th, 1907. In the preliminary programme, which has just been sent to us, it is stated that the Congress was first determined on at a meeting of the Netherlands Society of Psychiatry and Neurology on July 24th, 1903, when it was pointed out that the important position which the study of nervous and mental diseases now holds in the sphere of medical science, and the great social interests involved in a sound knowledge of psychological phenomena, make it imperative to have recourse from time to time to a wider and at the same time more specialised field of discussion than can be provided by a general medical congress.

In the organisation of the proposed Congress the schemes of those already held at Brussels and Paris have been followed, with the addition of a special section for psychology and psychophysics.

The General Committee contains the names of a large number of medical men who in various towns and districts of the Netherlands are engaged in the special departments of medicine to be dealt with by the Congress; while the International Committee consists of distinguished representatives of the same science from other countries. Great Britain and Ireland are represented in this preliminary list by Dr. W. Ireland, of Musselburgh; Dr. J. H. Macdonald, of Glasgow; Drs. J. Macpherson and W. Ford Robertson, of Edinburgh; Dr. Hamilton C. Marr, of Lenzie; Dr. A. R. Urquhart, of Perth; and Dr. Conolly Norman, of Dublin.

Persons who take an interest in Psychiatry, Neurology, Psychology, and the care of the insane are invited to become members of the Congress, the subscription to which is 16s. 8d. The languages used will be English, French, and German. Any person who wishes to read a paper at the Congress is asked to send a synopsis of it to the Secretary before May 1st. All applications for information or for membership should be addressed to the General Secretaries, DRs. J. VAN DEVENTER SZN. and G. VAN WAYENBURG, Wilhelminahuis, Prinsengracht 717, Amsterdam.



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OF THE  
Society for Psychical Research.

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NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*  
*Names of Associates are printed in **SMALL CAPITALS**.*

- ARMSTRONG, CHARLES W., Caixa 196, S. Paulo, Brazil.
- CLAPP, MRS. EMMA A., 3941 Ellis Avenue, Chicago, Ill., U.S.A.
- Coit, Stanton, Ph.D.**, 30 Hyde Park Gate, London, S.W.
- DOUGLAS, MRS. CHAS., Auchlochan, Lesmahagow, Lanarkshire.
- FRANCIS, ARTHUR, Hillhurst, Calgary, Alberta, Canada.
- FRANKLIN, MRS. E. L., 50 Porchester Terrace, London, W.
- Fraser, John**, 14 Park Mansions, Battersea Park, London, S.W.
- GOORE, ALBERT, Rosemount, Meadvale, Redhill, Surrey.
- HALLETT, HENRY HIRAM, Bridge House, Taunton.
- HAWKINS, MISS MADGE P., M.D., 107 North 8th Street, Terre Haute, Ind., U.S.A.
- JENKINSON, WM. ERNEST, 8 Albert Promenade, Savile Park, Halifax, Yorkshire.
- LIBRARIAN, Public Library, Colorado Springs, Colo., U.S.A.
- LLOYD, JUDGE FRANK T., Camden, N.J., U.S.A.
- MOWER, MRS. GEORGE, Winona, Lovelace Road, Surbiton, Surrey.
- POPE, HENRY, Northridge, Longcroft Avenue, Harpenden.
- Rashleigh, John C. S.**, M.D., Throwleigh, Okehampton.
- SILVA, MISS DORA F., Itchen Abbas, Alresford, Hampshire.
- WOHLGEMUTH, ADOLPH, B.Sc., 44 Church Crescent, Muswell Hill, London, N.

## MEETING OF THE COUNCIL.

THE 83rd Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, March 25th, 1907, at 3 p.m.; Professor Barrett in the chair. There were also present: Mr. W. W. Baggally, the Rev. A. T. Fryer, Sir Oliver Lodge, Mr. W. M'Dougall, Mr. St. G. L. Fox Pitt, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, and Miss Alice Johnson, Secretary.

The minutes of the last meeting were read and signed as correct.

Three new Members and fifteen new Associates were elected. Their names and addresses are given above.

The monthly accounts for January and February, 1907, were presented and read.

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PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 18th Private Meeting for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Monday, March 25th, 1907, at 4 p.m., Sir Oliver Lodge in the chair.

A paper on "Some Experiments in Thought-Transference by Miss Miles and Miss Ramsden" was read by PROFESSOR W. F. BARRETT, F.R.S. The paper is not summarised here, as it is intended to be printed in full later.

SIR OLIVER LODGE said he thought it very important that experiments of this kind should be tried in order to find out something about the conditions and processes involved. For instance, nothing was known as to whether distance affected the results. A few cases were on record where people had supernormal knowledge of the contents of letters after they had reached the house but before they had been opened, and this suggested that proximity was favourable. But in many other cases, as in the experiments just described, distance seemed no obstacle, and the supposed favourable effect of proximity might be due merely to suggestion or to its being easier to direct one's attention to a person in the same room. So far there was no evidence that physical conditions had

any effect one way or the other; still, as soon as we got to the point of being able to control the results at all, it would be worth while to try definite experiments as to whether material obstacles, such as distance or the interposition of different substances, interfered. Whether telepathy were purely mental or not, it was a phenomenon of transcendent importance, much more so than was at all generally realised. It has been variously regarded as the vanishing trace of a faculty once universal, or as the rudiment of a power only now beginning to develop. It may further be the universal means of communication beyond the world of matter. It is the root discovery of our Society. Many sporadic instances had, of course, been recorded in earlier days, but they had never been collected and classified under one unifying category, and consequently had been little understood. Telepathy may not be the one and only explanation of supernormal phenomena, as Mr. Podmore in especial has tried to maintain; but since the great majority of such phenomena are at least capable of this interpretation, it is well worth while to consider carefully how far all may be due to it, provided that we do not reject well-evidenced facts only because they cannot be thus explained.

PROFESSOR BARRETT, in answer to various questions about the paper read, observed that there was no close correspondence of time between the impressions of the agent and the percipient; the latter often obtaining glimpses of what had been in the former's mind a few hours previously. It was also noteworthy that some of the most successful results were obtained when the agent was not consciously and deliberately trying to impress the percipient at all. As in so many other psychical regions, the faculties exercised seemed to be those of the subliminal self, and not in any way under the control of the normal consciousness and will. He believed that what was most wanted in our researches was further experimentation on different forms of automatism. Automatic writing was one most important method of getting at the contents of the subliminal mind, but few persons could practise it to any good effect. There were, however, many who could use other "autosscopes," as he had called them,—who could, for instance, tilt tables or cause a ring suspended by their fingers,—the *pendule explorateur*,—to vibrate; this and the Dowsing rod were



two of the simplest and best forms of "autoscope." The movements of the dowsing rod, which were due to the unconscious muscular action of the person holding it, revealed subconscious ideas in his mind. If he had a subconscious impression (whether derived from clairvoyance or from some other cause, such as imagination) of the presence of underground water, the rod would move in his hands. A few persons, of whom Miss Miles was one, were able to *visualise* the impressions obtained in this way, so as to become conscious of them. Thus Miss Miles, who was an expert dowser, when going over a tract of land to find underground water, did not use a rod at all, but actually visualised the water in certain spots; and in some cases where these impressions of hers had been tested, they had been found to be correct. Most dowsers, however, were aware of nothing beyond the movement of the rod in their hands, but the ultimate mental process was no doubt the same in all cases.

The rod, or any small object held in the hand to reveal its unconscious muscular action, can be used in searching for any hidden objects and not only water. If a coin *e.g.* is hidden under a carpet, a person who tries to find it may be able to do so by means of the movement of the rod. This is a simple form of experiment which any one can try. It is of course important that any person who knows where the hidden object is should carefully avoid giving indications to the searcher; in fact, it would be much better that none of the persons watching him, or even in the same room with him, should know, because it is practically impossible to avoid indications that may be subliminally perceived. It is obvious that simple experiments in thought-transference may be devised along these lines, and perhaps greater success would result than has been found by the more ordinary methods.

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#### CASE.

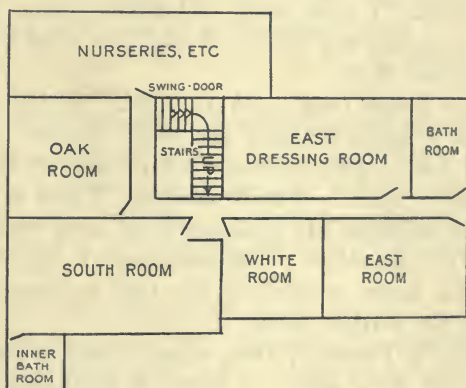
##### G. 281. "Haunted House."

In the following case, we have by request substituted throughout assumed names for the real ones in the original documents, which are in our possession. Mrs. Fletcher, formerly Mrs. Russell, called on the Secretary and gave a

verbal account of the case; afterwards she sent a written report, with supplementary statements from some of the other witnesses. The case would have been printed some time ago but that it was hoped that further testimony would be forthcoming. Mrs. Fletcher's account is as follows:

*July 20th, 1904.*

(1) The house in which the incidents to be described occurred is an Elizabethan manor house. My first husband, Captain Russell, and I took it in 1876, and made some additions and a few alterations, but with the exception of abolishing a staircase in the East corridor, making the East room into *two* rooms—called East and White—and blocking up a doorway between the South room and the Oak room, the portion of the house mentioned in the following statement, viz.: Oak Hall, oak staircase with upper corridor along two sides of Oak Hall, East corridor, East bedroom, South room and Oak room, and the Dining room, have not been altered or remodelled or done anything to. [See rough diagram, not drawn to scale, of the first floor of this part of the house.]



Owing to an appointment Captain Russell held in the Navy, we did not take up our residence at the house till late in 1880, and though I heard servants' vague gossip as to the house being haunted, I saw nothing myself till one afternoon either quite at the end of April or at the beginning of May, 1881. An old friend of mine, Miss James (now dead), was staying here, and we had been picking a quantity of primroses to send away the next day. She occupied the East room, and myself (as always) the South room on the first floor. The other rooms in this part of the house—East dressing

room, White room, and Oak room—were empty, and, with the Oak staircase going down into the Oak Hall, they are completely shut off by a glass swing door from the rest of the house (nurseries, schoolroom, smaller bedrooms, etc.), and unless specially rung for, no servants are there after doing their usual work. I was standing in my door-way in the South room about 4 o'clock on this afternoon, when I saw a figure pass, from my right to left, along the corridor at top of Oak staircase; but as the doors of South and White rooms are in a kind of alcove in the thickness of the wall, I could not see if it went into the Oak room or along the corridor towards the glass swing door, but it certainly did not go down the Oak staircase, which was in my sight. The figure moved very quickly, with head bent low down on folded arms. It was clothed in black, with a hood or cowl with a white lining thrown back, and there were pipings, or folds of white, on the drapery. Although I knew Miss James was not dressed like this, I took it for granted it was she, and at once went to the Oak room, where we usually kept the flowers for packing, saying as I opened the door, "Never mind the primroses. It is too late to pack them now." No one was in the room. I then went to the East room, where I found Miss James, who had not left it. I told her what I had seen, and have often spoken of it.

We left the house from 1881 to 1884. In October, 1884, one evening I saw a figure in black and white drapery standing at the top of lower half of Oak staircase, where the stairs form a right angle, and where there is a small landing. I was in the Oak Hall, looking up the staircase. It appeared to me as if white drapery were folded round the shoulders. The same year I caught a momentary glimpse of the figure descending the Oak staircase, whilst I was passing along the corridor alone.

One morning in February, 1886, when I was in bed in the South room, about ten days after the birth of my third girl, Eglantine, my monthly nurse, Mrs. H., came in from an *inner* bathroom, leading out of my room to the South, (not the door giving on the corridor and Oak staircase,) put down a basin very hurriedly, returned to the inner bathroom, and came back after a few moments looking disturbed and annoyed, and said somewhat imperatively, "Mrs. Russell, I can allow no one in your room during my absence." I replied, "No one *has* been in," to which she answered indignantly, "Why, when I came in with the basin just now I saw Agatha by the foot of your bed. She must not come in. I



will not allow it"; and forthwith she hunted up Agatha, who was in the nursery with the children's nurse, and began to scold her till Agatha proved an *alibi*! Mrs. H. then passed it off as a reflection in the panels of my wardrobe, but afterwards, when I was well again, she said she distinctly saw a woman standing at the foot of my bed, dressed in black, with white drapery on her shoulders and white piping or pleating on the skirt; and as Agatha, who was my maid, habitually wore a black dress with white muslin "fichu" and small apron, she thought it was she.

In 1897, Captain Russell told me he saw a black-hooded figure in the White room, which he was occupying.

In 1891, a great friend of mine, Rev. Thomas Dixon, occupied the White room, and one morning came down to breakfast obviously greatly disturbed. He told me that whilst lying in bed wide awake, a bright fire burning, he saw a hooded figure standing in one corner of the room. It was quite distinct, and remained for some little time and then vanished.

In 1891, my eldest son saw a figure in black pass along the Oak Hall corridor, pass the Oak room, and disappear through the closed door of White room; and the same year Miss Margaret Stewart, who was staying here, saw it in the same place.

In 1896, Miss Atkins Church saw it in the White room, which she was then occupying.

In June, 1900, Mrs. Atkins Church on going into the East room, which she was occupying, saw a woman in a black dress standing with her back towards her at the far end of the room by the dressing table, and, thinking it was my children's nurse, said, "Well, nurse, can I do anything for you?" whereupon the figure faded away.

In June, 1901, my eldest son asked me one morning "if I had noticed anything during dinner the preceding evening, and on my replying, No, he questioned me several times, and at last said, "Well, the dark lady was standing behind your chair during the soup course."

On Nov. 5th, 1902, I met our governess, Miss Hall, the other side of the swing glass door leading to the nursery, went through this door, followed after a moment or two by her, and to the (empty) drawing room. After a little she asked me if Mr. Fletcher, my present husband, had come downstairs with me. I replied, "No. He went to the Library quite ten minutes before I met you near the nursery." She then said she had seen a figure in black pass

through the swing glass door *in front* of me, go down the corridor and into the Oak room (which is his dressing room), and she was electrified at seeing him, as she thought, swing the glass door in my face, and waited till I was well ahead of her, as she didn't wish him (in the Oak room, as she supposed) to hear her make any remark.

I enclose the account of Jan. 18th, 1903, of my daughter, Eglantine (aged 17), and also that of Mr. Fletcher's niece, Miss Dorothy Fletcher (aged 19).

In May this year Eglantine saw the figure follow me along the corridor. She told me at the time, but we forgot to write down the date.

No one has ever seen the face of the figure. It is invariably in black and white. I do not know of any misfortune attendant on seeing it, though certainly Mr. Dixon died very suddenly about a year after his vision, and Mrs. Atkins Church lost her only son two months after her experience. Beyond a vague story of a laundry-maid having been strangled ages ago, I know of no story connected with the house. The old laundry was in the *West* wing, quite remote from the East and Oak corridors. Very sad family troubles, of quite different orders, came to my sister and myself in 1881, which is the only time I saw the figure absolutely distinctly. I do not know if the figure belongs to the house or to me.

One of the attic bedrooms over the East room had a curious stone kind of seat, like a coffin almost, or rather a sarcophagus, built out of the wall. This was removed without my knowledge, and I do not know if it contained anything. Servants sleeping in this room have averred they felt a cold damp hand passed over their faces. In the *old* part of the West wing, a perfectly trustworthy witness told me she had seen a man in his shirt sleeves go up the staircase in front of her and into the West bedroom. She thought he was a workman, and followed him into the room—to find it empty!

I add a rough plan of the corridors and staircase where the dark lady has been seen—perhaps “gallery” is a better word to use than corridor for the two sides round Oak Hall, as they are open to the roof. [This plan is reproduced above.]

In 1902, my daughter Eglantine was looking into a crystal, and saw the “dark lady” standing with her arms folded, cowl over head, head bent to her arms, in strongest moonlight in the Oak Hall, but described the thickly carpeted floor as a *black and white*

*pavement.* Under the carpet, now removed, there is a very fine stone pavement with black marble diamonds let in.

No one is quite certain whether it is a woman's figure, or a monk in robes and cowl, except Dorothy Fletcher.

Mrs. Fletcher adds on July 30th, 1904 :

I have found a pencil scribble note that my son last saw the Dark Lady behind my chair in [the] dining-room, Wednesday, May 21st, 1902.

Miss Eglantine Russell writes :

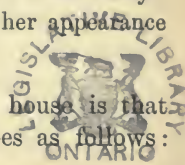
At about five minutes to eight on Jan. 18th, 1903, I was standing by the stained-glass door by the nursery, watching Mother go down the passage to her room. As she got on a level with the Oak room door I saw a figure following her; it was dressed in black with a little white about it, and it seemed to follow Mother into the alcove by the White room door. I thought at first it was Alexandra, but she was upstairs in her own room and no one had been along the passage except Mother.

Miss Dorothy Fletcher writes :

*April 29th, 1904.*

At about ten minutes to seven on the evening of May 22nd, 1900, I was walking up the front staircase. I was quite alone in that part of the house. When I got up about four steps, I suddenly stopped with the feeling of another presence. Looking up I saw, to my no little surprise, the figure of a woman in black coming down the top half of the stairs. She had her arms folded, and her head rather bowed. She came down to the small landing where the staircase forms a right angle, a few steps above me, and then disappeared. If it had not been for her clothes and sudden disappearance, I might easily have taken her for a human being. I could not see the face, as she was wearing a black drapery which covered her head and formed a sort of mantle very like the old pictures of Jewish women. I was not frightened by her. It was yet quite light and the sun shining. I walked up to where I had seen her and looked all round. There was no sign of anybody. I was not then aware that the "dark lady" had been seen on the staircase, although I knew of her appearance in other parts of the house.

(2) Another apparition frequently seen in the house is that of a little white dog, which Mrs. Fletcher describes as follows :





July 29th, 1904.

The little white dog first made its appearance in Jan., 1900. My husband, Mr. Fletcher, came out of the Library, where he had been sitting alone, one afternoon, and said to me, "I saw a white dog in the Library just now." I laughed and said, "Not unlikely," as our two, Juno and Nipper, are always about; but he looked very grave, and replied, "I do not mean one of *your* dogs. I was writing in the Library just now, and saw a small white dog go round the table towards the door, which was shut. I thought it was Nipper and got up to open the door for her, and then found there was no dog in the room at all."

After this the little canine apparition was seen frequently by ourselves, our servants, and our guests, including Miss Plumtre, whose account I enclose, and her brother, who saw it outside the house; but I have kept no dates unfortunately, except in the following cases, and Miss Hall's enclosure.

One evening in Dec., 1900, Miss Hall, my daughter Eglantine and I were carrying a lot of Christmas parcels from the Drawing room up to my boudoir, which leads out of it up a narrow and very steep staircase. I went first with a large tray in my hands; Miss Hall next, carrying a candle (there was no light on the stairs); Eglantine last.

As I reached the top steps of the staircase, where the staircase turns a little and the steps on the banister side are fined away to nothing, I felt a dog press past me, between the banisters and my legs, on the banister side. We had been joking about the two terriers who never leave me, and wondering if they would follow me out of the drawing room, where they had been playing with the string and paper of the parcels, and when I felt this, I said, "Well, here's *one* of them at all events." Miss Hall said, "Yes, I saw it go up the stairs," and Eglantine said, "I don't know which one it was, but its nose touched my leg." When we got into the boudoir no dog was there, and I at once went down again to the drawing room, where both dogs were asleep. The part of my leg, midway between knee and hip, against which the dog had pressed, had a curious tingling sensation for several hours, and I described it as "a cold burn." Eglantine was not in the room when I said this, but shortly afterwards she said to me, "Mother, where the dog's nose touched my leg feels just like a cold burn."

The boudoir staircase is so steep, and the steps are so much

fined away at the turn, that no living dog *could* have got between me and the banister.

In June, 1901, I saw the white dog so distinctly in an outdoor greenhouse one afternoon that, thinking it was Nipper, I said, "Hullo, little dog. What are you doing in here?" and just then one of the children outside called to me, "Mother, if you want your little dog, she is hiding in the bushes out here."

I have these brief notes:

Tuesday, May 20th, 1902. Mr. Fletcher saw the white dog between the glass swing door and nursery.

Sunday, May 25th, 1902. Eglantine saw the white dog in Oak room about 8.30 p.m.

The undated apparitions were:

One afternoon (probably in 1901) when I was coming into the Oak Hall, through a swing door from the outer hall with my son, I noticed he kept this swing door open after I had passed through. I looked back to see why, and he said, "It's for your little dog, Mother. I am afraid of treading on her." There was no dog there, but he distinctly saw one following me.

The other was one evening when we had as usual let the terriers out for a run before bedtime. I was calling Nipper, and Miss Hall said, "I do wonder you call your little dog when she is close beside you." Both Juno and Nipper were out of doors, but she saw a white dog lying down close to my dress.

I once in my bedroom (South room) felt a dog lay its paws on my lap. We have all of us heard a dog come up the boudoir stairs, but this sounds a much heavier tread than that of our terriers; and of course the dog that pushed past me on the stairs must have been larger, as both our terriers are very low on the leg.

I can trace no sort of story connected with the vision. Before Nipper came into my possession thirteen years ago, I had a similar rough-coated white terrier, also a great favourite.

Eglantine saw the apparition some time in May this year, 1904.

The governess, Miss Hall, writes as follows:

*July 30th, 1904.*

One night when in the Oak Hall just before going to bed, the two dogs went out for a run. Whilst waiting for them to come in, I thought I saw Mrs. Fletcher's special little dog close by the table which was in the middle of the hall. As she still kept calling her in, I said, "Why do you still call? I saw Nipper by the table." Nipper was still outside with the other dog.

One afternoon I was writing in the schoolroom (my back to the door) when I heard the door open and shut, but on turning round I saw no one. A short time after, the maid came in to get tea ready. I asked her if she had opened the door a short time before. She replied, "I saw the little dog lying on the mat and opened the door to let it in."

On Nov. 5th, 1902, when approaching the swing glass door between nursery and Oak Hall gallery, to go down to dinner, I saw Mrs. Fletcher before me, coming from the nursery; and in front of her I saw a figure in black pass through the swing glass door and let it *close* in her face. Mr. Fletcher is in the habit of going to the nursery with Mrs. Fletcher before dinner, and I thought the figure was he, and was much astonished to see the door shut in her face. I did not follow immediately, so did not see in which direction the figure went, but was under the impression it went to the Oak room. I waited a few minutes, so that Mr. Fletcher should not hear me, and then asked Mrs. Fletcher if he had not been in front of her when she left the nursery. She replied that he had gone to the Library quite ten minutes before she was dressed for dinner, and had not been to the nursery with her at all.

Miss Plumtre, one of the ladies referred to in Mrs. Fletcher's account, writes as follows, the account being enclosed in a letter from Mrs. Fletcher, dated August 1st, 1904:

I had come over for painting lesson, but Mary was still out, so I went up to her room and washed for lunch. When I got to the bottom of the staircase, I met Miss Hall carrying a vase of flowers, so I opened the swing door to let her pass into the front part of the house. I noticed an ordinary white terrier following her, so I held open the door to let it pass through also. Then through the glass I watched it, and saw the dog suddenly vanish into nothing. It did *not* run down the stairs, or disappear into one of the rooms, it simply was not! I thought this rather funny, so afterwards spoke to Mary about it. "Oh, don't you know? That must be the Dog Ghost that you have seen." It was winter time, but the exact date I have forgotten—about two years and a quarter ago.

A more recent appearance of the little white dog was described by Miss Eglantine Russell, about three weeks after she saw it, as follows:

While at dinner on August 4th, 1904, I looked quickly down and saw a white terrier pass between myself and my neighbour,



and go under the table. This I saw *quite distinctly*; I don't remember seeing the head of the dog, which would almost be hidden under the cloth, as it was making its way under the table. I was so convinced that only my mother saying quietly, "Nipper is by the parrot's cage," made me realise that it was not one of our dogs walking from one side of the room to the other. The other terrier was not in the room. My impression was so strong that I would have been prepared to swear I saw Nipper go past me. The gentleman sitting by me did not see anything.

With regard to this case, Mrs. Fletcher writes:

*August 23rd, 1904.*

During dinner on Thursday, 4th August, 1904, I noticed Eglantine lean towards her right-hand neighbour and look down between her chair and his, and thinking she was looking for my terrier Nipper, about whom we are always anxious at meals, as she is stone deaf and likely to get trodden upon, I said, "Nipper is asleep behind you, by the parrot cage." After dinner E. told me she had seen a white dog go under the table, between her neighbour and herself.

I can vouch for the fact Nipper did not leave the place by the parrot cage the whole of dinner. She was there in my full view all the time.

On March 13th, 1905, Mrs. Fletcher wrote enclosing the following accounts by herself and Miss Hall of later appearances of the dog:

*March 1st, 1905.*

About 10.30 p.m. on January 15, 1905, I opened my window to put out seed for the birds on the sill, and knowing Simon, my fox-terrier who sleeps in my room, would be roused by the sound and spring up on the window seat from behind me, which always startles me, I said to myself, "Now don't be frightened when Simon jumps up—you know he always does so." At that moment I felt a dog's nose and head poked under my elbow—just as Simon does if he wants us to do anything for him, and I turned round saying, "It's no good, old boy; there are no rats here to-night." I then found there was nothing near me, and Simon was asleep in his basket, with his blanket over him, quite undisturbed.

*March 1st, 1905.*

On the evening of January 15th, 1905, as I came from the nursery through the glass door into the corridor round the Oak Hall, I saw a dog which I took to be Simon lying down just through the

door (as he often does), and I raised my foot so as to avoid stepping on him, and then found there was nothing there.

H. A. HALL.

(3) The following are accounts enclosed in a letter from Mrs. Fletcher, dated August 23rd, 1904, of an apparition seen collectively by Mrs. Fletcher's three daughters in the park belonging to their house. Miss Eglantine Russell writes:

On December 22nd, 1897, I was walking through the fields near the house with my sisters, Edith and Rose (both older than myself). It was quite a sunny afternoon, between three and four o'clock. Resting at a fence we stopped to talk, myself sitting on the top railing, the others standing below. Looking across the corner of the field by an oak tree in the fence, I remember seeing an object, but listening to the others talking, I didn't take much notice whether it was man, horse, or cow. Presently Rose, looking up, said, "There's one of the boys," looking across in the same direction. "Yes," I replied, "I thought I saw them." "No, it isn't," Rose continued; "it's a man. Who is it, I wonder? Who can be wandering about up here? We'd better go and see." We started for the other hedge, which was, I should think, about 50 yards distant. We had a fox terrier with us; he growled, and his ruff stood up, and he refused to come. I cannot now remember whether my sister Edith walked across with us, or, being nervous, stayed by the fence. My *impression* is she came, but a trifle behind Rose and myself. Walking closer, I saw that it was a man, hanging apparently from an oak tree in front of some railings over a ditch. He was dressed in brown, rather brighter than the colour of brown holland; he did not seem to have a regular coat, but more of a loose blouse. One thing I most distinctly recall is his heavy clumsy boots. His face we could not see; there was something white over it. The head hung forward, and the arms drooped forward too. Coming within about 15 yards I saw the shadow of the railings through him, one bar across the shoulders, one bar about his waist, and one almost at his knees, quite distinct, but faint. I have a remembrance of a big, very black shadow in the background. At about 15 yards the whole thing disappeared absolutely. We went to the railing and looked over a clear field beyond, which would give no possible cover to any one trying to hide. Walking back to where we had first seen it we saw nothing but an oak tree by railings in a fence. While I saw it my only feeling, I remember,

was intense curiosity to see what it was,—one seemed impelled to go forward; afterwards, sickening terror.

This is some years ago, but writing brings it all back to me. There may be some details I have forgotten; but this is the account as it stands clearly in my mind.

Miss Edith Russell (now Mrs. Shaw) writes:

I am writing down exactly what I saw, in conjunction with my two sisters.

It was on Dec. 23rd, 1897 (?). We were walking across some fields to meet my brothers who were out shooting with a neighbour. We stopped to wait for them, and sat on a fence half way across a field about 80 or 90 yards wide. My youngest sister suddenly remarked that there was a man looking over the fence at the far end of the field. I made some answer as to its probably being one of the boys. Presently my other sister said "There is a man there," or words to that effect, and I looked up, and distinctly saw what looked like a man leaning over the fence. We then said we would find out what it was, and all three walked in a row towards the figure. When within about 20 yards, my youngest sister said, "Look at his legs!" I remarked to my other sister, "What is it? I don't like it." We walked on, after having said we would report to each other what we saw, as we went. This is what we all three saw: a man's figure hanging from a branch of an oak tree, his arms and legs dangling apparently helplessly, and his head hung forward, but it was covered with something white. We could see the railings which ran behind the oak tree through the figure. When we got within 10 yards, my sister said, "Why, it's gone." We stopped and looked, and there was nothing to be seen but the oak tree and fence. It was a very bright sunny afternoon; there was a little snow on the ground.

One thing struck us as odd, for *between* the sun and the oak tree was a great black shadow, which we could not account for, as in the ordinary course of events the shadow would be on the opposite side of the tree to where the sun was.

This is absolutely true, and I have put it down just as I remember it.

Mrs. Fletcher, writing on August 23rd, 1904, says that these accounts were given quite independently of each other and also of her second daughter's version of the same



incident, which she gives herself as follows, as this daughter was unwilling to write it:

On Dec. 23, 1897, my second daughter Rose, aged 18, told me that whilst she and her elder sister Edith, aged 21, and her youngest sister Eglantine, aged 12, were in the park that afternoon, they had seen a "vision," which she described as follows. The three girls were waiting for their brothers by a fence, and the youngest drew the attention of the others to a man standing by the hedge in the same field as themselves to the left—and there they all three saw the figure of a man in brown clothes, with something white across his face, dangling from the bough of an oak tree a few yards nearer to them than the fence. Rose described the head lolling forward and the arms and legs all limp, and the three girls saw the hedge and some palings in it *through* the figure. They walked towards it, and it melted away. Eglantine mentioned also a "sort of dark thing near the figure." We have frequently been to the same spot on 23rd Dec. at three o'clock, but seen nothing. There is a vague legend that some one was murdered somewhere near the place, and two fields off there are two stones with very large bases like gate-posts below the surface of the ground, marked each with a cross and  $\frac{T}{+}$  on one,  $\frac{T}{+} \frac{+}{G}$  on the other.

Three years ago Eglantine, who had never seen a "crystal," went with me on 23rd Dec. to the place where she and her sisters saw the vision. I told her to look into the crystal. She almost immediately saw in it a long oak-panelled room, with two portraits hanging on the wall of men in old-fashioned uniforms, with young faces and "grey hair,"—no doubt powder.

Also, in 1901, my daughter Edith, looking into a crystal for the first time, saw a series of pictures, of which I have the following rough notes:

- (1) Bright landscape; a tree.
- (2) Men entirely in white fighting a duel. One man was forced to his knees, and in this position ran the other man several times through the body; eventually he got up, stabbed his adversary again, and fell back.
- (3) A gateway, with two towers; lanterns waving.
- (4) A small dark room, like a prison; a man in white pacing restlessly up and down.
- (5) A picture; a tree; a figure.

JOURNAL  
OF THE  
Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, MAY 16th, 1907, at 4.30 p.m.

WHEN A PAPER ON

“Experiments on the Appreciation of Time  
by Somnambules”

WILL BE READ BY

T. W. MITCHELL, Esq., M.D.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

## REPORT OF A "POLTERGEIST" CASE.

The following account of a typical "Poltergeist," which is interesting as coming from an unusually competent observer, is contributed by Mr. A. Wärendorfer, a Member of the Society residing at Baden, near Vienna, who writes:

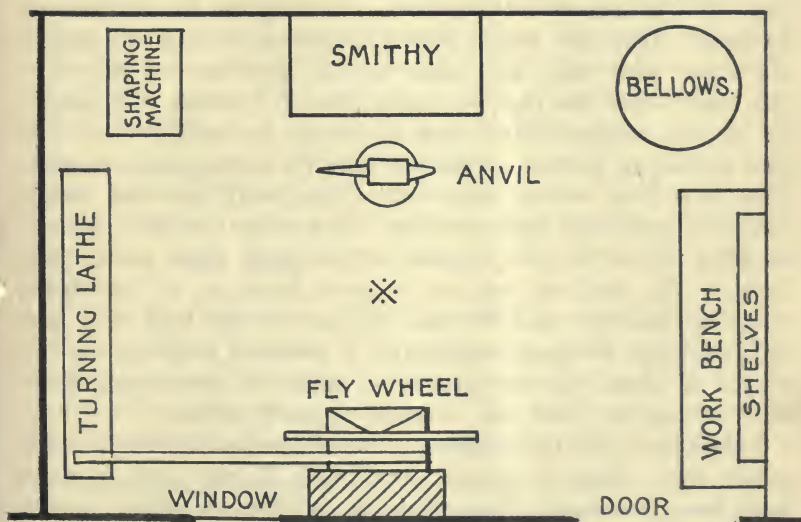
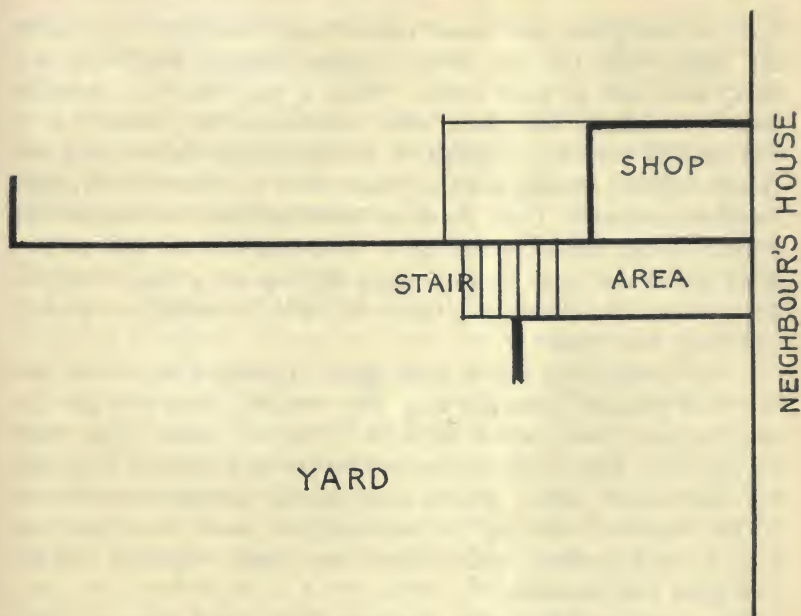
July 27th, 1906.

I had occasion to hear of a "spook" case in Vienna, and to witness some of the alleged occurrences, and I report here what I heard from witnesses, and what I saw for myself. At the beginning of this month I read in the *Neues Wiener Tagblatt* an account of a spook in a Vienna suburb, relating in a jocular way that things were flying about in a smith's shop, that the owner of the shop was very much put out about it, and that the communal authorities would doubtless soon put a stop to this nonsense. I was not able to go to the place for eight days; when I went there on Monday, the 16th, I heard the following account:

I will, however, first describe the locality and the inhabitants. The shop, Lerchenfelderstr. 158, is at the end of a long court in a large house inhabited by tradespeople and workmen; it is situated in the "souterrain," and one goes down to it by a short open stair and along an open area. It is the last shop on the right of the house; next to it is a shop where scales and weights are made; in the next house there is a mechanic who uses a dynamo machine. The place I refer to is hired by a man called Joh. Zimmerl, aged, I think, 63; he works there with two apprentices, aged about 15 and 18. He has been in this place for about four years. The workshop is very poorly furnished with old machinery, driven by hand, and rather dark. I add sketches of the situation of the shop and of its arrangements.

The man told me that he was very much disturbed by things—tools, bits of iron, screws, his pipe, etc.—being thrown off the benches and flung about; he had a stiff hat on so as to protect his head against the objects; he showed me a lump on the back of his head, caused, as he said, by a piece of iron; one of the boys had a red spot on his cheek bone, caused in a similar way. He told me that he did not think his apprentices could have played him tricks, as he had watched them, and as objects had been flying about while they were outside, and from a direction opposite to where they stood, and where there was only solid wall. He had





\* Mr. Wärndorfer's usual place of observation.

been to the police, and some officials had been there to examine the walls, etc., but had found nothing unusual, the walls, etc., being solid and in good order. While I was there an electrician came to examine the place with instruments of precision, as it was thought that the neighbour's dynamo might have caused currents; he found nothing at all, *i.e.* there were no electric or magnetic reactions whatever. I was there for about an hour, but saw nothing myself, though earlier in the day a wooden model was said to have flown across the room from its place high up on a wall; the hook from which it had hung was there still, and the string on which it had hung was intact.

I went there after a few days again. I found that all the tools had been removed from the shop into wooden boxes and put outside, the man being afraid to work while they were lying loose; he told me that a rather heavy hammer had whirled close past his head several times; he was much scared, and lamented the loss of his time and the loss of customers, as some would not come near, being frightened, while others kept away "from an old fool who talks such nonsense."

Since my last visit some spiritists had "sat" with the boys at night, and some phenomena seem to have occurred. I have not had occasion to look them up yet, but mean to do so; some other spiritist had brought "writing mediums," the result being uninteresting. The phenomena had increased, according to Z. and the boys' accounts. They had seen a pipe fly from one side of the shop to the other and back, and settle on the anvil in the middle of the room; once the pipe was taken from Z.'s mouth and fluttered on to the turning lathe; once it got up by itself from a lying into a standing position on its clay head (it consists, as is customary here, of a long wooden stem with a clay head), and then made a vicious "peck" and broke its head. Z. had by this time given up smoking in the shop on account of so many pipes having been broken. His notebook was said to have flown out of the window "like a butterfly," and the hat of one of the boys had been removed from his head repeatedly. I remained there for about a couple of hours, but saw nothing; I spoke to several neighbours, who affirmed they had seen or heard things fly about.

I came again next day—Saturday last—determined to remain for the whole day. When I arrived, about 8.30, Z. was just returning from some newspaper offices, where he had been to fetch reporters; he also brought a policeman with him. He was quite beside him-

self, two petroleum lamps having been smashed during the night, and by then seven window panes broken; moreover, all his tools were mixed up; he dared not go into his shop, and raved about the authorities not being able to stop such impossible goings on, and not protecting him, letting him be ruined, etc., etc. Several newspaper reporters had arrived by this time, and we watched all the morning without seeing anything, till 12, when the shop was closed.

(A)<sup>1</sup> On the evening before an open round tin box containing plaster of Paris was said to have been thrown on to the ceiling and then trailed on the floor; I noticed the marking on the blackened ceiling as peculiar; it was in shape like a comet, with a nucleus and a tail; all the particles were quite round, and I cannot conceive of any means to produce such a marking without showing some trace of "wiping along." If it had been blown on or put on with a brush, or thrown on in the ordinary way, some of the plaster particles would undoubtedly have scraped along and formed lines or smears. When I returned in the afternoon on the shop being opened, I saw at once that the white mark was altered; part of the "tail" looked as if a soft brush had been passed over it; I think that the mark altered its shape during the afternoon as well, but I am not quite sure about it.

I arrived there at 1.10 and found the boys just opening the place and carrying the boxes with tools outside; shortly afterwards Z. arrived and started some job that he had to finish at once. During the next three hours I saw, heard, or felt exactly 30 objects being thrown about. With about 12 or 15 objects I am perfectly certain that none of the persons present can have thrown them.

(B) One of them was thrown when I was momentarily alone in the shop, coming apparently from the smithy. I never saw any of the objects actually fly; with most of them I heard only the fall, with some I heard a slight noise, indicating the direction from which they came. Some dropped quite close to me, three struck me on the head.

(C) The first phenomenon that I witnessed there was a piece of iron about the size of a walnut touching me *quite lightly* on the top of my felt hat, and from there dropping on the floor; I didn't know at first what it was that touched me. The middle (top) part of my hat was folded in, almost touching the top of my head. The piece of

<sup>1</sup> We designate the various incidents by letters, to facilitate reference to the further descriptions of the same given in Mr. Wärendorfer's later reports below.



iron must have *jumped* out again, as otherwise it could not have fallen on to the ground.

(D and E) Later on I was struck by a small blade of steel on the back of the neck, and the third time by a fragment of a clay pipe; this and some other small pieces which flew about I had deposited on a wooden shelf on the wall, where they were well out of the reach of the boys' ordinary manipulation. There were several people present, watching through the window and standing in the doorway, but I do not think any of them can be connected with the phenomenon. The more people came, the scarcer they grew.

(F) The last happened at about 4.30. The smith had gone out of the shop soon after the "spook" began, lamenting his fate, and finding evidently some consolation in the curiosity of the neighbours to hear the latest developments. I stood most of the time in the middle of the shop, keeping my eyes on the boys, my back turned to the smithy. About 4.30 I watched the boys drilling a hole in a piece of iron, their hands and evidently their attention being fully occupied. Suddenly the younger of the two screamed out and was nearly bent double with pain and fright, while an iron measuring instrument flew on to the floor; it had struck him pretty sharply on the left temple, causing a swelling and a drop of blood. I had noticed the instrument a little time before lying on the work-bench, about a yard behind the boy.

The objects that flew about in my presence were mostly light, their weight never exceeding about  $\frac{1}{4}$  lb. I have read up most of the cases mentioned in your *Proceedings*, and do not think I was in any way careless in my observations. I shall get back to Vienna to-morrow and visit the place again on Monday, and let you know if anything further has occurred.

A. WÄRNDORFER.

*P.S.*—I forgot to mention that it was found out by one of the reporters that at the beginning of this year a man who lived in a small room just above the shop with his parents, complained about his furniture being moved about, an ink-bottle being spilt (the same happened in the shop, Z.'s hat and shirt being covered with ink), the door of his cupboard being thrown open suddenly, etc. His parents thought he had gone mad, and did not attach any importance to his words. He left the room about March, and from that time up to the beginning of this month nothing has happened.

Various circumstances having prevented Mr. Wärendorfer from sending us further details at the time, we enquired again about the case early this year, and received the following report. We have added reference letters in brackets, corresponding with the reference letters by which the same incidents are designated in the first account.

*March 26th, 1907.*

I wrote to you at the beginning of last summer about some "spook" phenomena which I had occasion to observe. I herewith send you sketches [not reproduced here] and a more detailed account (as asked for by you), and the account of the rather—or apparently—ignominious end of the affair. The spook, *i.e.* the flying about of objects, their disappearance, etc., began about the middle of May, 1906. The notes I took, containing the different dates, were unfortunately lost through my having moved into another house; the sketches I enclose here were, however, taken at the time, one at the place itself. All the cases were observed in daylight, and I did my best to keep the boys within eyesight. I think myself justified in stating that in the five cases of which I am going to speak first, the chances of malobservation were very small indeed. It is true I never had the chance of observing similar phenomena before, but in this case I certainly had plenty of opportunity for observation. I was at the smith's shop ten or twelve times, sometimes a whole day. The number of phenomena personally observed was considerable, on the "best" day 23 objects flying about in less than half an hour. Altogether, I think I saw between 60 and 70 objects flying, or rather arriving.

(G) On one occasion I saw a small picture, about 6 × 4 ins., fluttering through the air, after having noticed it on its usual place on the wall [over the bench near the door] a few minutes before. I am specially certain of this circumstance, as the picture, which was a photograph of a church, a well-known place of pilgrimage, with a representation of the Virgin Mary above, had often been mentioned by women coming to the shop as being naturally exempt from all spook on account of its "holy character" and its having been sprinkled with "holy water." On my arrival on that day all the loose objects along the wall and on the long bench to the right of the door had either flown away or the heavy ones had been removed from fear of the three occupants being hurt again by their flight, and it was pointed out to me that the sacred picture alone had never moved. I leant casually on the bench, with my back to the wall, about a yard

from the picture, and, as stated above, saw after a few minutes the picture *fluttering* to the middle of the shop in an almost parabolic direction. It did not *fall*, but behaved rather like a sheet of paper; it did not break on the floor. As a rule the objects, however, seemed to be *thrown* with considerable violence. Besides this I personally noticed only one other case, in which the velocity of flight was markedly less than the normal.

The phenomena went on for about two months. Zimmerl was by then almost beside himself with fear and annoyance. He was unable to execute his orders, and at times did not dare to enter his shop, having been hurt rather severely several times. One of his eyes was inflamed and swollen by having had a quantity of mortar thrown into it, and his cheek had been wounded by a piece of iron. He had furthermore several bumps on his head. Naturally a great many people, journalists, electricians, town clerks, policemen (but no scientific investigator), came to visit the shop; the daily papers cut their jokes about it, etc.

About the middle of August I had to leave Vienna for a few days, and did not see any local papers. On my return I went to see Z. at once. I was met with ironical smiles and told that the whole swindle had been cleared up, that the apprentices had been caught red-handed by a detective, and that since the boys had been sent away there was nothing more to be heard. I was shown a paper in which the story was told in several pages (I being laughed at at some length), the police praised, and the boys accused of gross misdemeanour. In the account of the boys' arrest there was one thing that really interested me; it was said that the boys had *owned up* to having been the cause of the whole disturbance. On the next day, a Sunday, one of the boys came to see me and entreated me to help him. He said he had never done anything wrong, and had not owned to anything except that he had tried with his comrade, *after* the working hours, and only once, whether they could produce effects similar to those that had been observed. I could of course only tell him that I could not prove that he had *not* thrown anything, but that I rather suspected that he might be in for some of the pranks; that I should be ready, however, to appear as witness on his behalf, and state what I had seen.

The next day I went to the police court, where I was met with all the gentle affability which, I suppose, is considered due to a harmless lunatic not dressed in rags. I managed to see the inspector who had charge of the affair. He told me that a detective had for



some time been at the shop, and on the day of the capture had noticed that one of the boys, the one who had always been considered the medium, put his right hand frequently into his coat pocket; and, watching him, saw that at the moment the boy took a handkerchief out of his pocket an iron ring flew against the wall. Thereon the boy was arrested. The inspector confirmed the statement that the boys had denied all guilt.

I was not asked as witness when the case was heard. The judge, very rightly I think, would not have any discussion on occult matters in court, fined the boy 3 kronen (about 2s. 6d.), and dismissed the whole case in less than ten minutes. I have not heard anything of a recurrence of spooks at the shop, though Z. had promised to send me word if anything happened. The last time I saw him I asked him whether he had not told me of phenomena he had *himself* observed, of which the apprentices *could* not have been the cause. This he admitted unwillingly, but said that as everything was all right since the boys had left, they *must* have been the cause.

This ending of the spook naturally did not prove anything to me, and I will give you the cases that seem to me important as evidence among the phenomena personally observed, including my observations of curious traces left by other phenomena, and some of the occurrences told to me by witnesses.

(F) I stood near the anvil watching the boys working at a boring machine [on the bench]. One turned the ratchet with one hand, turning the screw lever with the other; the second boy (C) held the iron to be bored and oiled the point of the borer. Suddenly he cried out, letting go the piece and holding his head. At the same time I saw a big iron compasses ricochetting, as it were, off the boy's head and falling to the ground. The boy was hit on his *right* temple, where a small bump was visible and some blood came. I had noticed the compasses lying on the bench about half an hour before. I am perfectly certain that the hands of the boys were busy at the time with their work.

(H) I was hit by some object on the right side of my head. I heard it fall on the floor, but we could not recover it.

(B) I was alone in the shop, the others doing some work outside. I heard a slight noise in the smithy, and a small piece of steel flew, seemingly out of the smithy, on to the ground, where I saw it drop.

(C) I stood [in the middle of the room] talking to Z. and the boys, who were having a rest. I felt a *very slight* touch on my hat,

then the brim of my hat was touched, and a piece of iron dropped at my feet. I wore a light soft felt hat, the top of which was folded in so that the inside of it almost touched my head. It was there that I felt the touch, which was so slight as to resemble the lightest touch from a finger tip. The curious part was the heaviness of the iron piece, which must have *jumped* out of the cup which my hat formed, dropped on to the brim, and from there fallen to the floor without touching my body. I kept the piece of iron, and send it you. I cannot imagine its having been thrown [on to my head] without my feeling some pain. I was the tallest of those present; there was nobody behind me.

(I) Z. and the boys (a third had been engaged) were sitting on the bench having their tea, or rather its Viennese equivalent. Z. sat with his back to me, smoking a pipe and grumbling. I sat on a chair smoking. I felt a pain as from a sting on the left part of the chest. Putting my hand there instinctively, *under* my jacket, I found there a small bit of steel (which I send also), which must have flown with such rapidity that it caused the sensation of a sting. The boys sat on my left, Z. with his back to me. The steel was *under* my left coat side, about 4-5 ins. from its opening. There was nobody else in the shop.

(J) I sat on the bench, next to me was a neighbour, discussing the phenomena with me in a most sceptical way; the boys and Z. were standing in the door and outside talking with some visitors; work had been stopped, as too many things had been flying about (before my arrival), and tools had kept disappearing. I was playing with a small copper plate. On my right side was the bellows, which filled the space between the bench on which I sat and the smithy, so that nobody could stand or hide there; besides, all the other people were outside or in the doorway, as mentioned. The distance between myself and the wall may have been about a yard and a quarter. I was hit on the back of my right hand by an iron screw with great violence, and felt a very intense pain; some blood came at once, and a swelling was raised, which lasted for several months. The shock of the iron on the bone on the back of my hand caused quite a sharp cracking noise. My sceptical friend declared he had had enough, and left abruptly. I remember clearly that the back of my hand was turned towards the wall.

(K) The small copper plate I held had been brought by me to repeat some hypnotic experiment with the mediumistic boy C. Before having been hit I had left it lying about on several places. On being

hit it struck me that many of the flying objects had dropped near it, and that on its being held in my hand my hand had been struck. I then laid it on the smithy, and in a very short time an iron piece flew with a thundering noise against the corrugated iron roof of the smithy. I gave it to one of the boys to hold, and something dropped quite near him.

(L) On this becoming known, a neighbour came in and asked to have a try. He stood opposite me, leaning against the turning lathe, with his back against the wall; nobody was behind him, nor could any one have been. He was struck in the back by a handle off the lathe. All these phenomena happened within about ten minutes.

It is very unfortunate that I could not continue these curious experiments on that day, as it was closing time, and I had to leave shortly afterwards.

I will now relate two cases, which had happened in my absence, but which left abnormal traces. The first I spoke of in my first letter. (A) A canister, containing some plaster of Paris, was reported to have jumped on to the ceiling; if I remember right, they said that it had happened during the night. The mark left by the clay on the black ceiling had the shape of a comet, a dense round head and a widening tail. The mark was very close to the door, and looked as if it could only have been caused by the canister being thrown from the outside at a very obtuse angle. The canister usually stood almost perpendicularly below, though a little to the right of the mark. The mark had furthermore the particularity of being formed of perfectly *round* small spots; I think if it had been thrown up, the clay spreading *along* the ceiling would have made strokes instead of spots. I mentioned this matter to some journalists who were present; but they evidently wanted only "to expose," and took no interest in what might prove to be a thing worth investigating. On returning after the dinner-hour I was present when Z. and the boys left, though I did not watch them, and also when the shop was re-opened. I noticed at once that the white mark had changed its shape [being now composed of a number of short strokes or lines<sup>1</sup>]. I could not ascertain whether any currents of air might have blown the clay particles along, thus causing the altered formation.

(M) In the course of the first month almost all the window panes and also the panes of the inner door (the outer one was of plain wood) had been smashed, as Z. said, mostly at night; above the

<sup>1</sup> The sketches illustrating this are not reproduced here.



double door there was a double glass window. After a noisy night I was shown that two of these double panes had holes in them that had not been noticed before. These two holes were quite near the top and both exactly at the same height. If any one had tried to produce this effect by throwing with his hand, he would have had to stand on the bench in an uncomfortable position, and it seems doubtful whether he could have employed the force necessary to knock two round holes out of the two panes in a horizontal line.

Z. and his apprentices told me of innumerable phenomena which had happened during the two months, and many incidents were confirmed by witnesses. I did not know any one of them personally before; they were for the most part workmen or ignorant persons, their tales varying frequently, so that, I fear, no serious importance can be attached to them. I will, however, mention some of the more remarkable occurrences. Water was poured over Z. and the boys while they were working, drenching them thoroughly; the water did not come from the pail which usually stands near the smithy, as it was full after the drenching, and the tap is a considerable distance from the shop. Ink was poured over Z. and one of the boys, spoiling their hats and shirts; the ink came from a bottle which was kept in the shop; I saw the spotted hat. Z.'s clay pipe disappeared frequently; often it flew about, from the lathe on to the anvil or the work-bench, sometimes breaking, sometimes performing several flights; once it alighted on the lathe without breaking, then placed itself upright, and by making a little jump broke its head. Z.'s notebook was reported to have fluttered like a butterfly across the shop and out of the window; and the same happened with a bundle of notes and bills. The small bits of coke which were kept in a wooden box near the smithy for the fire kept flying about, often flying after people leaving the shop (this I saw myself several times). This seems to have happened so often that Z. felt the loss severely; he covered the box with a wooden lid; as this did not suffice, he put a very heavy piece of iron on it (I should think it weighed about 50 lbs.) and immediately saw this rise about a foot and then drop beside the box. Towards the end of the period mortar flew about from a spot about a yard square, until the wall became quite bare. It was noticeable that, I should think, about three-fourths of all the phenomena seemed to come from the direction of this wall, the one to the right of the door (coming in).

A neighbour reported that he was often disturbed at night by

the noise of objects being thrown about; the shop was not inhabited at night, but the neighbour slept in his shop, next door, near the wall of Z.'s shop. The town architects came to examine the place, but found no explanation; an electrician, who had written to the paper that the phenomena were due to "wandering electric currents," found nothing, and as he was told that wooden objects, models, clay, etc., flew about, gave up his experiments. An official of the Home Office held a séance with a journalist and the two boys. I was told that after several hours objects were heard to fly about twice, on the medium wishing aloud that something should fly. I tried a séance with Z., the boys, and some friends of mine, each of the latter holding a hand of Z. and the boys and forming a circle; but nothing whatever occurred, either with candle light, or with red light, or in the dark. Then I hypnotised the medium, who "went off" very quickly, but nothing happened. The boy remained for weeks very amenable to all suggestions coming from me without having to be hypnotised again. After about a month from the beginning I advised Z. to send the boy away for a couple of weeks; he actually gave him two weeks' leave. During this time another boy was taken, and very few disturbances occurred; but the [first] boy was expected back on a Monday and the Saturday preceding seems to have been one of the severest days. After both boys had been finally dismissed the whole thing stopped as if—to use the well-known simile—the Morse apparatus had been taken off a line.

In reply to a number of further questions about the different incidents Mr. Wärendorfer wrote again:

ELISABETSTRASSE, 23, BADEN BEI WIEN, *April 7th*, 1907.

(G) I did not stand just in front of the small picture, but about a yard and a half to the right and in front of it; I did not see it leave its place, but saw it [when it was] about two yards from where it alighted on the floor. There was nobody near the place where I had seen it a very short time before, and there was nobody in the part of the shop through which it fluttered. The picture was oval and either photographed on to glass or glued on to glass; there was only a thin brass frame round it. I think it would be very difficult, though not impossible, to throw or drop such a picture without its breaking.

(F) It would have been quite possible to take the compasses

away and hide them without my noticing it. I had on my arrival examined the objects lying on the bench, but had not watched them. I am *certain*, however, that the two boys' four hands were busy at the time; I remember wondering at the time how anybody could earn a living by employing two boys slowly to drill a small hole, while competitors did this by machinery, etc. I think it improbable that I should have overlooked a sudden and rather vehement movement on the part of one of the boys [*i.e.* on the supposition that one of them had thrown it at the other].

(C) In the case where the heavy iron piece dropped on to my hat, I stood in the [middle of the room] with nobody behind me. I do not know where the piece came from, but think that I had seen it cut off a hot bar of iron some time before; if it was the same, it would have had to rise from the floor.

(B) It is possible [as you suggest] that somebody might have thrown the nut (part of a screw) through the window without my noticing it, but I think it unlikely that it would have rebounded; the lower, walled part of the smithy is pretty well covered by the anvil, and above this is the level part and then the iron roof. The latter projects, as you rightly suppose, into the shop; it was struck very often, sometimes inside, sometimes on the outside, always of course making a very loud and startling noise; when struck on the inside, the striking object usually fell into the fire-place. I never saw this when there was a fire.

(J) I don't think that the object that hit the back of my hand could have rebounded [from the bellows] in fact, I feel sure it could not. To my right was the big bellows of the smithy; anything hitting it first would have made a loud noise. I was struck with great force, and the object, a *big* nut, weighed, if I remember right, more than the piece I sent you. I think it impossible that the shock could have been produced by the nut rebounding from the leather bellows. I consider this case and the one where I was struck under my jacket as the most difficult of explanation.

(K) I do not remember whether the piece of iron struck against the inside or outside of the roof; this roof slants upward to close to the ceiling. I will try and make you a sketch of the shop from memory, perhaps it will give you a clearer idea.

(L) The man was struck by a small handle, forming part of the lathe; the idea at the time was that it had come off the lathe, but the handle was often lying about on the lathe. This handle flew about very often and was said sometimes to have mislaid itself.



The two pieces of iron sent by Mr. Wärndorfer are those referred to in the case of the incidents labelled (C) and (I). The first weighs between  $2\frac{1}{2}$  and 3 oz.; the second rather less than  $\frac{1}{2}$  oz. The effect of dropping the heavier piece on to the top of one's hat from a height of only an inch or two above is to give the head a very perceptible blow. It is perhaps not impossible, however, that the piece of iron was deliberately placed on Mr. Wärndorfer's hat a few moments earlier without his noticing it, and that the first touch he felt was caused by some movement of his head that displaced it, while a further movement caused it to drop on the floor.

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### CASES.

#### L. 1157. Impression.

The following is a case in which a sensation of pain was produced, apparently by telepathy. A few experiments in the telepathic transference of pains to hypnotised subjects were recorded in the *Proceedings* S.P.R., Vol. I. p. 225, and Vol. II. p. 250; and some in which the subjects were in a normal condition are quoted in *Phantasms of the Living*, Vol. I. p. 57, while a spontaneous case of such a transference is given in the same volume, p. 188. This one was sent to us by Sir Oliver Lodge, who remarks that it comes "from a trained experimenter and observer, my assistant, Mr. E. E. Robinson."

FERNLEA, WILLOW AVENUE, EDGBASTON, Dec. 16, 1905.

On Sunday morning, December 10, 1905, I was in bed thinking of nothing in particular. Mrs. R. was dressing. I experienced an aching pain in my thumb, the kind of pain that would be produced by a hole (made by something running in).

The pain was so distinct, and the sensation of having a hole in the thumb so real, that I held up my thumb to look for it. I found there was no such hole, and the moment I realized this the pain went. Almost at the same instant Mrs. R. said to me: "I have a great difficulty in dressing, my thumb is so painful."

Two days before she had hurt her thumb by running a nail into it. She mentioned the fact to me at the time; as she did not

mention it again, the circumstance had been completely forgotten by me. I certainly had no idea of it at the time mentioned above.

E. E. ROBINSON.

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L. 1158. Dream.

This case of a telepathic or clairvoyant dream comes from an Associate of the Society, Colonel Coghill, who writes:

COSHEEN, CASTLE TOWNSHEND, CO. CORK, *April 10th* [1906].

The enclosed case of dream premonition may interest the S.P.R. in adding one more instance for the accumulation of cases for investigation. My nephew, Mr. Penrose, having mentioned the case to me, I wrote for a little more information, which, having been added in the form of a statement from the groom, I now beg to forward.

KENDAL COGHILL.

The narrative written by Mr. Penrose and signed by the groom is as follows:

LISMORE, IRELAND.

On April 2nd [1906], between 4 a.m. and 5 a.m., Robert Glynn, coachman to J. Penrose, Esq., woke suddenly, having dreamed that a mare under his charge had foaled and that he was badly wanted. He immediately dressed and went to the stable, which was about 20 or 30 yards distant from his house, and found the mare had just foaled. The foal was extremely weak, and would undoubtedly have died if he had not come when he did to give it assistance.

The mare was 17 days before her time being due to foal—on April 19th. He had not looked at her for two or three days previously, and there were no symptoms of prematurity nor was he in any anxiety about the foaling. She had had several foals before and had never miscarried before. He did not say anything to his wife before going out to the mare, as she was asleep. He had been in the habit for some days back of getting up early to look at a cow that was expected to calve; but on this occasion the dream was so vivid he went straight to the mare's stable as soon as he was dressed. He heard no sounds of distress from the mare.

The above is exactly according to the facts stated.

(Signed) ROBERT GLYNN.

# JOURNAL

OF THE

## Society for Psychical Research.

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### NOTICE OF MEETING.

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## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On FRIDAY, JULY 5th, 1907, at 4 p.m.*

WHEN A PAPER ON

“A Series of Automatic Writings”

WILL BE READ BY

MISS ALICE JOHNSON.

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N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*



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## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

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ANDERSON, P. J., The University Librarian, King's College, Aberdeen.

DAKIN, W. R., M.D., F.R.C.P., 8 Grosvenor Street, London, W.

FORREST, MRS. L. W. R., 29 Great St. Helens, London, E.C.

FRY, MISS AGNES, Failand House, Failand, near Bristol.

HEATH, MRS. HENRY, 23 Sloane Gardens, London, S.W.

LEE, H. HIVES, 16 Wynnstay Gardens, Kensington, London, W.

MORLEY, MISS EVELYN A., 7 Courtfield Gardens, South Kensington, London, S.W.

**Odio, Louis E.**, 2055 Rodriguez Peña, Buenos Aires, South America.

PENNY, W. R., Office of the Chief Railway Storekeeper, Cape Town.

STRACHAN, W. M., Strood Park, Horsham, Sussex.

SWAYNE, MRS. NOAH HAYNES, 2nd, Buck Lane, Haverford, Pa., U.S.A.

**Thomas-Moore, Miss Constance**, 23 Warwick Chambers, Kensington, London, W.

TURNER, MISS N. L., 11 Grand Chêne, Lausanne, Switzerland.

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## MEETING OF THE COUNCIL.

THE 84th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, May 16th, 1907, at 3.30 p.m.; the chair was occupied first by Mrs. Sidgwick, and later by the President, the Right Hon. G. W. Balfour. There were also present: Mr. W. W. Baggally, Mr. E. N. Bennett, Mr. St. G. L. Fox Pitt, Mr. S. C. Scott, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. Verrall, and Miss Alice Johnson, Secretary.

The minutes of the last meeting were read and signed as correct.

Two new Members and eleven new Associates were elected. Their names and addresses are given above.

The monthly accounts for March and April, 1907, were presented and read.

The following resolution was proposed by Mr. S. C. Scott, seconded by Mr. H. A. Smith, and adopted by the Council:

WHEREAS by the fifth Clause of the Articles of Association of the Society it was declared that for the purposes of registration the number of Members of the Society did not exceed One thousand,

IT IS HEREBY RESOLVED that the nominal number of Members of the Society be increased by the addition thereto of Five hundred Members beyond the present number of One thousand and that the maximum number of Members of the Society be One thousand five hundred unless and until the same is further increased.

The names of Miss E. M. Reed, M.D. (U.S.A.), and Miss L. Edmunds were added to the list of Honorary Associates.

A letter was read from Mr. Sydney Olivier, C.M.G., resigning his seat on the Council in consequence of his appointment as Governor of Jamaica.

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### GENERAL MEETING.

THE 130th General Meeting of the Society was held in the large Hall at 20 Hanover Square, London, W., on Thursday, May 16th, 1907, at 4.30 p.m.; the President, the Right Hon. Gerald W. Balfour, in the chair.

DR. T. W. MITCHELL read a paper on "Experiments on the Appreciation of Time by Somnambules."

After expressing his adherence to the view that subconscious cerebral activity in hypnotic somnambules is not merely physiological but has a psychical concomitant co-existing with the supraliminal consciousness known to us by introspection during waking life, Dr. Mitchell referred to the Time-experiments recorded by Gurney, Delboeuf, and Dr. Milne Bramwell. These were devised mainly in order to eliminate the giving of a fixed date when making suggestions of post-hypnotic acts to be fulfilled after a considerable interval. It was pointed out that naming the suggested time-interval as so many days, hours, or minutes, does not ensure any continuous time watching, since in all such experiments the subject may make a subconscious calculation so as to arrive at the terminal time and then fix it in his mind.

When this calculation has been made, the secondary consciousness is as surely in possession of a fixed date for the fulfilment of the post-hypnotic act as if it had been mentioned when the suggestion was made.

The dependence on such calculations was illustrated by experiments carried out on the lines laid down by Gurney, Delboeuf and Dr. Bramwell, and especially by some experiments in which neither the terminal time nor the "starting time" was told to the subject.

Some experiments were detailed in which an attempt was made to eliminate all possibility of calculating beforehand. The method adopted was to get the subject to tell the number of hours or minutes that elapsed between the time at which the suggestion was made and the giving of a pre-arranged signal—the time at which the signal was to be given being left undetermined when making the suggestion. In experiments of this kind there seems to be a continuous time-watching, supplemented by counting or additions at regular or irregular intervals.

In the more theoretical part of his paper Dr. Mitchell dealt mainly with the three principal points which Dr. Bramwell thought demanded explanation in connection with his own experiments. These may be stated briefly as follows;

- (1) The want of hypnotic memory of the making of the calculations.
- (2) The calculations being beyond the powers of the subject in the waking or in the hypnotic state.
- (3) The difference in the nature of the time-appreciation required when the suggestions were made in minutes instead of in days.

(1) It was pointed out that although the memory in hypnosis of the events of previous hypnoses is, as a rule, very complete, we have no evidence that rehypnotization will enable us to revive in the subject's mind all subliminal mentation that may have occurred during waking life; and that the absence of memory in hypnosis of the actual making of the calculations is no proof that these were not made at the hypnotic level of consciousness.

(2) Doubt was expressed in regard to the calculations being beyond the ordinary powers of the subject. The points to



be taken into consideration are the training of the hypnotic stratum in the course of the experiments, and the accumulation by it of data useful in the making of such calculations; the length of time at the disposal of the secondary consciousness for solving the problems; the increased concentration of attention possible at the hypnotic level; and some probable facilitation of mental arithmetic at this level which is not possible in supraliminal thought.

(3) It was held that, unless the subject is kept away from all ordinary means of knowing the time, there is little difference in the nature of the sub-conscious time-watching involved, whether the act is to be performed on "the 39th day from this," or "at 3.45 p.m. a fortnight later." The accurate fulfilment of acts at a particular moment, previously determined by sub-conscious calculation, is related to true time-appreciation only when the subject has been for some time previously kept away from all external indications of the passage of time.

Some experiments were detailed concerning true time-appreciation of periods varying from one minute to half an hour. It was suggested that the results obtained pointed to some form of sub-conscious counting, in which a correlation was established between our artificial divisions of time and certain rhythmic organic processes which are liable to only slight variations of regularity. It was admitted, however, that no hypothesis that had up to the present been put forward was sufficient to explain all the facts.

DR. LLOYD TUCKEY remarked that he was very glad to hear reference made again to the hypnotic experiments of Mr. Gurney, which he regarded as among the most careful and trustworthy that had ever been performed. He himself was inclined to think that the appreciation of time by somnambules was a kind of instinctive faculty, akin to the homing instinct of animals. The fact that a similar faculty is sometimes found in feeble-minded or almost imbecile persons shows that it is no sign of special intelligence. He thought it very probable that, as Dr. Mitchell had suggested, estimation of time might in some cases be done by counting the number of respirations or heart-beats. Any such process would be facilitated by hypnotism, by which all the subliminal faculties tend to be exalted.

MR. CONSTABLE enquired whether during the short time experiments, Dr. Mitchell had kept his mind fixed on the time, or looked at his watch, so as to know when the fulfilment was due; or was any one present who did this. If so, the subject might perhaps have learned telepathically when to fulfil the suggestion.

MR. CALDERON suggested that the somnambule's appreciation of time might be analogous to that of the musician, and asked whether experiments, such as altering clocks, had been tried to see whether the somnambule could be misled.

MR. WARD asked whether Dr. Mitchell had found any limit as to the number of suggestions that could be carried out during a certain period of time. If more than a certain number were given during the same period, did the subject become confused and make mistakes?

DR. MITCHELL, in reply to these questions, said that in testing for accuracy in the estimation of short time-intervals he, in most of the experiments, looked at his watch when making the suggestion, but did not look at it again until the suggested act had been performed. He had found nothing to lead him to suppose that thought-transference had anything to do with the accuracy of the results. The possibility of misleading the subject by altering the clocks which he most frequently sees is difficult to determine, because of the objection to disorganising other people's households for the sake of the experiments. In connection with the appreciation of short time intervals, he had not found that altering the clocks had made any difference in the results. He thought that the limit to the number of experiments involving calculation which could run concurrently without producing confusion had been reached with his subject, as on one occasion the act was performed at the wrong time, although the correct time for its fulfilment had been previously determined by the subject. She attributed her mistake to the fact that she had had so many suggestions to fulfil that she had become confused.

THE PRESIDENT said he thought the thanks of the Society were due to Dr. Mitchell for the valuable and suggestive paper just read. He believed that by following such lines real advance would be made in the study and elucidation of

the complex nature of human personality. What had specially interested him in the description of the experiments was the indication they afforded not only of the existence of one subliminal region of consciousness—such as was now generally recognised—but that within this region a number of more or less separate strata of consciousness or psychic centres were contained.

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### VISION DURING A STATE OF COMA.

THIS case has a resemblance to the vision of Dr. Wiltse, in *Proceedings*, Vol. VIII. p. 180 (quoted in *Human Personality*, Vol. II. p. 315), and is still more interesting in that, if the statements given are to be implicitly trusted, the patient had during his trance condition telepathic impressions of a marked kind which he afterwards carefully verified. The remoteness of the events makes it impossible to obtain any corroboration, and therefore prevents the case from attaining the evidential standard which we are accustomed to require. But the record appears to have been made with so much care and scrupulosity that it seems worth quoting, and it is indeed, from the psychological point of view alone, of considerable interest.

For the account we are indebted to Mr. J. W. Graham, of Dalton Hall, Victoria Park, Manchester, who obtained from America the book containing it—a very rare one—and has taken the trouble to copy the narrative verbatim from it. The book is entitled: “A Short Compilation of the extraordinary Life and Writings of Thomas Say, in which is faithfully copied, from the original manuscript, ‘the Uncommon Vision’ which he had when a young man. By his son. Phila., 1796.”

The above book [says Mr. Graham] tells us that Thomas Say was born in Philadelphia, 16. ix. 1709 (old style). His grandfather and his mother came from England with Wm. Penn; but he was brought up an Anglican and joined Friends by conviction against the wish of his relations. He was apprentice to his uncle, Wm. Robinson, a saddler, and was “about the age of sixteen or seventeen” when he had a bad attack of pleurisy. He was at the time in great spiritual distress, doubting the existence of God and of immortality, and of the soul, and yet half afraid of hell if



his illness proved fatal. This spiritual unrest had been the great trouble of his life before his illness. I now quote: (copying from the rare book before me, p. 66)

"On the ninth day, between the hours of 4 and 5, I fell into a trance, and so continued till about the hour of three or four the next morning. After my departure from the body (for I left the body), my father and mother, Susannah Robinson and others who watched me, shook my body, felt for my pulse, and tried if they could discern any remains of life or breath in me; but found none. Some may be desirous to know whether I was laid out or not; I found myself, when I opened my eyes, laid on my back in my bed as a corpse is on a board; and I was told after I got better, the reason why they did not lay me on a board was, because my mother could not, at that time, find freedom to have it done; then they sent for Dr. Kearsley, who attended me, to have his opinion. When he came he felt for my pulse and found none, nor any remains of life in me, as he told them; but as he was going away, he returned again and said that something came into his mind to try further; he then desired somebody to get him a small looking-glass, which Catharine Souder, who lived with my father, procured; the Doctor laid it on my mouth for a short time, then took it off, and there appeared on the glass a little moisture, then the Doctor said to them, If he is not dead I believe he is so far gone that I think he will never open his eyes again; but I would have you let him lay while he continues warm, and when he begins to grow cold lay him out.

"This they told me when I returned into the body, at which time I inquired why so many sat up with me, not knowing that they thought me dead. Upon hearing me speak, they were all very much surprised; the second time I spoke they all rose out of their chairs, and when I spoke the third time they all came to me. My father and mother inquired how it had been with me. I answered and said unto them, I thought I had been dead and going to heaven; and after I left the body, I heard as it were the voices of men, women and children singing songs of praises unto the Lord God and the Lamb, without intermission, which ravished my soul and threw me into transports of joy. My soul was also delighted with most beautiful greens which appeared to me on every side, and such as never were seen in this world; through these I passed, being all clothed in white, and in my full shape without the least diminution of parts. As I passed along towards

a higher state of bliss, I cast my eyes upon the earth which I saw plainly, and beheld three men (whom I knew) die. Two of them were white men, one of whom entered into rest, and the other was cast off. There appeared a beautiful transparent gate opened, and as I and the one that entered into rest came up to it he stepped in; but as I was stepping in I stepped into the body. When I recovered from my trance, I mentioned both their names, at the same time telling how I saw them die, and which of them entered into rest and which did not. I said to my mother, O that I had made one step further; then I should not have come back again. After I told them what I had to say, I desired them to say no more to me, for I still heard the melodious songs of praises, and while I heard them I felt no pain; but when they went from me, the pain in my side returned again; for which I was glad, hoping every stitch would take me off and longing for my final change. After I told them of the death of the three men, they sent to see if it was so, and when the messenger returned he told them they were all dead, and died in the rooms, etc., as I told them; upon hearing it I fell into tears and said, O Lord, I wish thou hadst kept me, and sent him back that was in pain; after which I soon recovered from my sickness. The third was a negro named Cuffe, belonging to the widow Kearny, whom I saw die in the brick kitchen, and when they were laying him on a board his head fell out of their hands, when about six inches off the board; which I saw plainly with the other circumstances of his being laid out, etc., for (*N.B.*) the walls were no hindrance to my sight." He says he saw "the negro on his way to happiness, yet I was not permitted to see him fully enter into rest: but just as I thought myself about to enter into rest, I came into the body again.

"Some time after my recovery the widow Kearny, the mistress of the negro man, sent for me, and inquired, whether I thought the departed spirits knew one another? I answered in the affirmative, and told her, that I saw her negro man die, whilst I was a corpse. She then asked me, Where did he die? I told her in her brick kitchen, between the jamb of the chimney and the wall, and when they took him off the bed to lay him on the board his head slipped out of their hands; she then said, so it did; and asked me if I could tell her where they laid him. I informed her that they laid him between the back door and the street door; she said that she did not remember anything of that; I told her

he laid there whilst they swept under the window, where he was afterwards placed. She then said she remembered it was so, and told me that she was satisfied.

"These men, upon inquiry, were found to die at the very time I saw them; and all the circumstances of their death were found to be as I related them. As some may be desirous to know how, and in what shape those dead appeared to me, I would satisfy their desire by telling them that they appeared each in a complete body, which I take to be the spiritual body. They were also all clothed, the negro and the person who entered into rest in white, and the other who was cast off, had his garment somewhat white, but spotted."

Thos. Say, whom I have been quoting, was a man greatly honoured through a long life, actively engaged in the philanthropies of the Philadelphia Friends, a trusted guardian of orphan children, and trustee under many wills. When succouring the French neutrals who had smallpox among them, he fearlessly stuck to his duty, which led to the loss of his daughter from the disease. After saving money as a saddler he became a chemist and apothecary, for he had a gift of healing and performed many cures, often gratuitously to the poor. "There are a number of well attested cases of wens being removed and indolent tumors dispersed in the glands of the human body, by stroking his hands over them a few times."

The above extracts and summary are of the nature of first-hand evidence, being copied with the utmost conscientiousness from the manuscript of the percipient. The whole narrative seems to show that Thomas Say had what we ignorantly call "psychical" qualities, and the verification of the three deaths gives it value from our Society's point of view.

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### DREAM ROMANCES.

THE following narrative suggests points of comparison with the life history of the medium described by Professor Flournoy in his book, *Des Indes à la planète Mars*, the place of Léopold in relation to Hélène Smith being here taken by Marie-Antoinette, who, it will be remembered, also plays a part in the history of Hélène Smith as one of her supposed pre-incarnations. The conception of a "guide" or "control" is very frequent in trance phenomena, but perhaps seldom



develops so far as in the present case without being accompanied by trance or some other form of automatism.

The account was sent to us by an Associate of the Society, Mrs. Stapleton, of 46 Montagu Square, London, W. The writer is, she tells us, a person of strongly developed artistic sensibilities, and in particular a remarkably gifted musician. The name was given to us in confidence, and Mrs. Stapleton, who has known her intimately for many years, believes that this report of her experiences is a literally accurate one. It is of course probable that the apparently veridical features of the visions were derived from pictures or descriptions seen or heard and afterwards forgotten. For a discussion of the not very uncommon sensation of previous familiarity with scenes supposed to be visited for the first time, see Mr. Myers's article on "Retrocognition and Precognition" in *Proceedings S.P.R.*, Vol. XI. pp. 332 *et seq.*, especially pp. 341-47.

I was born in Petersburg, of Russian parents, though from my father's side of mixed nationality, his mother having been French, a Parisian. I was a nervous, highly-strung child and up to about twelve years of age suffered from an almost continuous high temperature.

My earliest recollections were of a strange nature: every night, after I had been put to bed, I saw the door open and a strange woman come in, who glided up to my bedside and sat down on a chair, bending over to look at me. She had masses of grey hair, done up in a fashion quite unlike to the people I was accustomed to see, as was also her dress, of brown colour with a flowery design, and around her neck and shoulders there was a white fichu, the ends of which hung down in front. At first this apparition almost threw me into convulsions of terror, which were not lessened by any caresses bestowed upon me, and the assurance of my mother and nurse that "there was no such woman" as I described. I only resented such assurances, for how could I not believe what I saw, palpable, alive, as much so as were the people surrounding me. Everything was tried to break the spell; I was put into a different room, my mother sat upon the chair by my bed trying to soothe me. It was no use! Just as before, night by night, I saw the figure glide into the room, and the chair being occupied, she stood at the other side of the bed, or at the foot end, watching me. I was not at all a hysterical child,

but of an equable, patient disposition. I soon understood that the people round me must have some reason either for persuading me that what I saw was not real, or else that my nightly visitor was a person not approved of by them, and they hoped to drive her away by professing to ignore her. Little by little, also, I grew accustomed to her coming; I even watched for it and grew to like it, for my child's instinct told me that this woman was my friend, and had some kindly purpose in watching by my bed every night. Many an evening, when my parents were entertaining guests, or had artistes to sing and play, which kept me awake, as I loved music, the presence of my unknown friend comforted me. She remained with me for hours, and sometimes put a cool, slender hand on my head while she bent down to look into my face. I had full leisure to note every detail of her face, which seemed to me very beautiful; her eyes, especially, struck me; they were of a deep blue, and brilliant like stars, though at times the lids looked very heavy, as though she had been crying. She never spoke to me, nor I to her, and this seemed natural to me; I *felt* that we understood one another.

As my people appeared to me so unsympathetic about her, I finished by never mentioning her again, and tried not to betray even by a movement when she entered the room. But this only helped to strengthen the secret bond there was between us—or so it appeared to me. When I was about six years old an incident took place which threw me into a great agitation. My mother went to a fancy dress ball, and I entered her room just as she was dressed. I rushed forward with a shout of joy on seeing her: it was the dress of my silent friend! I may mention here that she did not always appear in the same dress, but sometimes in a very beautiful blue or white one with gold and silver worked all over it. My mother wore the dress of the Louis XVI. period. She seemed surprised at my appearing to recognize this dress, which certainly I could never have seen before; but being very anxious not to encourage what she termed my nervous fancy, she tried to make light of it, and not to refer to it again afterwards.

Thus, this apparition visited me daily till I was nearly ten years old. Sometimes she also came by day and watched me playing.

There was another curious fact of my early childhood: I had a great fancy for drawing, and being a very reticent, silent child, used to amuse myself for hours by inventing stories and illustrating them as I went along. The most natural thing for a child to do

is, I suppose, to reproduce what she sees around her. But all my figures wore knee breeches, long coats, buckled shoes, and wore their hair gathered at the back with a ribbon; and the ladies had enormous mountains of hair upon their heads, and wore dresses of the Louis XVI. period. Yet I had never seen any pictures of this period. These drawings so astonished an artist friend of ours, that he begged leave to show them to the President of the Academy of Arts. No one could understand where I got these pictures from, nor could I explain when asked. I only knew it came natural to me.

I had an aunt, who was very fond of me, and encouraged me to tell her all my strange fancies. One day I overheard her saying to my mother: "There is something mysterious about that child, she does not seem to belong to any of us, it is as if she were of a different race." Indeed, it is a strange fact that I never felt any of the intimate blood-ties that generally exist between members of the same family. In my later childhood I was even reproached with this want of feeling, I was told that I had no *esprit de corps*.

After I had reached the age of ten, my apparition ceased to come to me regularly—her visits became less and less frequent, and at last stopped altogether.

When I was taught history I most liked and was interested in the life of Marie-Antoinette. I loved the very sound of her name, and shed tears over her tragic fate.

Of course, every child, and even most grown-up people, may have a special sympathy for some figure in history, but mine was more than an ordinary sympathy, it was a cult, an obsession. I spent hours at the South Kensington Museum gazing at Marie-Antoinette's bust, examining her toilet-table with its little rouge pots, etc. I can honestly say that my happiest hours were spent in contemplating these treasures, though it was always with an emotion bordering on tears that I faced the bust of the queen.

However, life went on, I became very active, had many various interests, and the image of the queen faded a little out of my busy life; though when I did think of her, it was with an extraordinary affection; I felt that she was dearer to me than any one in the world. I very frequently dreamed of her, and though my dreams generally were very disconnected and intangible, whenever I dreamt of her it was in a most logical sequence, and, contrary to most dreams, I remembered every detail of it in the morning.



These dreams represented a routine of daily life at some palace—always the same palace—but one I had never seen in reality.

About five years ago I was staying in a doctor's family at Margate. We were a very cheery party, and there certainly was nothing to suggest "ghosts" in the house. One day, however, on entering my bedroom, I saw the same figure—Marie-Antoinette—standing by a small, rough deal table (there was no such table in my room); she supported herself with one hand against this table and looked up at me as I entered. It was the same face, yet a horrible change had taken place: it looked haggard and agonized, and her eyes, no longer radiant, fixed me with a strange, glassy look. Her hair, almost white, was parted in the centre, and it was flat now, not as she wore it before. This time I could not restrain myself, I rushed forward with a sob, and, extending my arms, gasped: "Marie-Antoinette!" But as I moved the apparition was gone. A year after this I went to Paris for the first time, and among other places, went to the Musée Grévin. I received a real shock on seeing there the exact reproduction of my vision at Margate, with every detail. It represented the Queen at the Conciergerie, only the wax face was unlike the one I had seen; it did not express any of the agony I noticed. My friends who were with me laughed at my "fancy," and indeed I have learnt to be very reticent about my strange experiences, as I feel I would only meet with ridicule or scepticism were I to talk about them.

After this incident there was a period of constant dreams: the same palace or else a park; Marie-Antoinette playing billiards; Marie-Antoinette playing cards with Louis XVI., Madame Elizabeth and myself; my playing on a spinet in a salon full of people, and Marie-Antoinette standing near, signing to the crowd to be silent, and so on. The odd part about these dreams was that I always saw myself in them as a boy, never as a girl.

This last summer I was staying at a small village not far from Versailles. The country of that part ought to have appeared quite new to me, as I had never been on the outskirts of Paris. But wherever I walked, St. Cloud, Marly, Versailles, I was haunted by the sensation that I had looked on all this scenery before. The very first time I went to Versailles I was accompanied by a servant who had to do her shopping there. When she had done all her commissions I suggested our looking at the Palace. When we got there the place was already shut. We walked round the outside of the palace, and, though I had not seen any plan of it, I found

myself pointing out to the servant where used to be the king's apartments, where the queen's, etc. She asked me whether I knew the palace well. "Oh, no," I said, "I have never been here before, and I don't know how I know all this, but I know!" In walking through the park the place was so familiar to me and seemed so full of some vague memories which no sooner I seemed to elucidate than they evaded me, that I trembled from emotion, feeling a horrible choking sensation at my throat.

The next day our whole party went to see the Palace. One of us had a guide book, but as I never refer to them before having seen a place, finding it only confusing, I really knew less than any of my friends what we were going to see. The first thing I verified on entering was that I had perfectly correctly located the different wings of apartments inhabited formerly by Louis XVI. and Marie-Antoinette. We wandered through endless suites of rooms, all more or less alike, and as nothing was written up anywhere to indicate any special room, it was impossible to find out anything except from the guide book. However, before my friends had been able to form any idea from the guide book, I stopped them in one particular room, seized by that same choking emotion as the day before, and I went straight to a little door which, being in a panel of the wall, would be hardly noticeable to any one not knowing it was there. "There are rooms beyond, I must go in there!" I said. Just then one of the guides came up to us: "Do you wish to see the *petits appartements de Marie-Antoinette*?" and he unlocked the door for us. My friends were perfectly astounded at my knowledge of the place, and I found myself acting as guide to them better than the official guide, who only shows the public what is catalogued in the book, whereas I found doors leading to passages, leading to other rooms, without being able to explain how I knew. Even the guide was astonished, and thought I must have made extensive historical researches! The place was just as I knew, as I expected it to be, and yet very much changed. I believe if I were left alone in those rooms and had my eyes shut, I could reconstruct on paper the exact disposition of the rooms as they were formerly furnished. Trianon seemed to me even more familiar, though I missed a great many objects which I fancied should be there. The music room was the identical one I had seen in my dream when playing before the queen, only the chairs ought to have been placed in a different position. One other curious fact in connection with Trianon is

this: I had often designed the monogram "M.A." underneath portraits of Marie-Antoinette, and as every one will see, there are many different ways [in which] this monogram can be drawn. But my monogram was always the same, and I found it to be the facsimile of the iron-wrought monogram on the staircase at Trianon. But what disturbed me frightfully in seeing Trianon is the crowd among which one is driven through the apartments by the guide. I feel almost certain that if I could pass a day or a night alone in those apartments, I should see people and scenes which have passed there before.

Of course many people have the sensation, on seeing a new place for the first time, that they have seen it before. There may even be a simple scientific explanation for this. But I not only *remember* these places, but before turning a corner I can tell what is beyond in absolute detail. For instance, of the Château at Marly little remains but ruins, and no guide book makes even mention of it. On going there for the first time I described to a friend what we should find around a bend in the road, and this was quite accurate.

In Paris itself I found less that seemed familiar to me, except that I can never pass through the Rue St. Honoré without a cold shudder down my back, and nothing could induce me to walk over a certain spot on the Place de la Concorde,—I always describe a circle round it, and have a horrible sensation of fear and horror of the entire square.

One night, while sleeping at a hotel at the corner of the Rue St. Honoré, I had a horrible nightmare. I heard the savage howling of a mob, and on looking out of the window saw Marie-Antoinette pass in the tumbril, and myself in the crowd, struggling frantically to push my way through and shouting incessantly: "The queen! Let me get to the queen! I must get to the queen!" And again I was under the scaffold, stabbing furiously at the legs of the executioner to prevent him from doing his gruesome work, while the crowd jostled me back. Then I gave a horrible shriek . . . and that was the end of my dream. While staying near Versailles I several times saw Marie-Antoinette sit on a chair by my bed, and even a fortnight ago, now I am in England, I saw her sitting in a dejected attitude at my writing-desk in broad daylight. The vision lasted only some seconds.

I have tried to find some explanation, some solution to this mystery which has haunted me since my earliest childhood, but there seems no plausible explanation. I seemed on the point of reconstructing a consecutive remembrance of some former existence while in France, but no sooner do I seem to hold the thread [than] I lose it, which is a very painful sensation. But I have not yet lost hope that, on returning to France, I shall get nearer the solution of this haunting mystery.



## JOURNAL

OF THE

## Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W., will be closed during August and September, re-opening on Tuesday, October 1st.

The next number of the Journal will be issued in October.

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

**Brandt, Rudolph E.**, 4 Fenchurch Avenue, London, E.C.

**MACARTNEY, DR. J. CLYDE**, Monte Video, Uruguay, South America.

**Macdonald, F. W. P.**, Major, c/o Messrs. Grindlay & Co., 54 Parliament Street, London, S.W.

**MURDOCH, LIEUT.-COLONEL J. BURN**, Dharwar, Bombay, India.

## COUNCIL MEETINGS.

THE 85th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, June 19th, 1907, at 4.30 p.m.; the President, the Right Hon. G. W. Balfour, in the chair. There were also present: Mr. W. W. Baggally,

Professor W. F. Barrett, Mr. G. Lowes Dickinson, Sir Oliver Lodge, Mr. W. M'Dougall, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. S. C. Scott, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, and Mr. V. J. Woolley.

The minutes of the last meeting were read and signed as correct.

The question of appointing a Research Officer was discussed.

The 86th Meeting of the Council was held in the same place on Friday, July 5th, 1907, at 2.45 p.m.; Sir Oliver Lodge in the chair. There were also present: Mr. W. W. Baggally, the Rev. A. T. Fryer, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Mrs. A. W. Verrall, and Miss Alice Johnson, Secretary.

The minutes of the last meeting were read and signed as correct.

Two new Members and two new Associates were elected. Their names and addresses are given above.

The monthly accounts for May and June, 1907, were presented and read.

Miss Alice Johnson was appointed Research Officer to the Society, the appointment to date from Michaelmas next; and Mr. R. A. H. Bickford-Smith was appointed Secretary and Editor in her place from the same date.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 19th Private Meeting for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Friday, July 5th, 1907, at 4 p.m.; Sir Oliver Lodge in the chair.

MISS ALICE JOHNSON read a paper on "A Series of Automatic Writings." She explained that the writer in this case was a friend of her own, whose acquaintance she had first made by correspondence on matters connected with psychical research four years ago, and from whom she had been receiving automatic writing at intervals ever since. This lady did not wish her name to be published, and was therefore referred to

here as "Mrs. Holland." She had been accustomed to send Miss Johnson all the originals of her script from September 1903 onwards, together with notes of the books she had read or facts normally known to her which might throw light on statements made in the script. A large number of passages in it had been with her help traced to subliminal reminiscences—sometimes appearing in an oddly distorted form—of what she had heard or read; and some instances of this were given. But there was also a fair proportion of evidential matter. The evidential incidents quoted on this occasion were: cases of apparent telepathy between Mrs. Holland and Mrs. Verrall, (who were unknown to each other when the first cases occurred); and correspondences between statements given in their automatic scripts independently of one another. Thus, on one occasion, Mrs. Holland's script gave a detailed description of a room, which Mrs. Verrall identified later as her dining room. On another occasion, when Miss Johnson had arranged for the two automatists, who were then in different parts of England, to write once a week on the same day and send their writings to her to be compared, Mrs. Verrall's script stated that a photograph of Carpaccio's St. Ursula was hanging in Mrs. Holland's room. This was not the case, but on the evening before Mrs. Verrall wrote, Mrs. Holland had been looking through a portfolio of "Great Masters" and had been specially attracted by a reproduction of Carpaccio's St. Ursula: so much so that her father had asked her if she would like to have it framed to hang in her room.

In other cases connections of a complicated and indirect kind had occurred between the scripts of Mrs. Verrall and Mrs. Holland. Mr. Piddington had first pointed out the special interest and importance of what he called "cross-correspondences" between the independent utterances of two mediums, in his paper on the phenomena of Mrs. Thompson's trance (*Proceedings S.P.R.*, Vol. XVIII., pp. 294-307); and some striking cases that had occurred between Mrs. Verrall and Mrs. Forbes were given in Mrs. Verrall's report on her automatic writing (*Proceedings*, Vol. XX.). The characteristic point in what may be called the most advanced type of these cases is that we do not get in the writing of one scribe either a verbatim reproduction of phrases in the other, or



the same idea expressed in different ways; both of which might result from direct telepathy between them. What we get is a fragmentary utterance in one, which seems to have no particular point, and another fragmentary utterance in the other, equally pointless; but when the two utterances are put together, they are seen to supplement one another, and it appears that there is one definite and coherent idea underlying both, but only partially expressed in each.

Miss Johnson suggested that by this means it might be possible to obtain evidence more conclusive than any obtained hitherto of the action of a third intelligence external to the minds of both the automatists; since it is not easy to suppose that a simple telepathic perception by one of them of a fragment in the writing of the other could lead to the production of a second fragment which can only after careful comparison be seen to be related to the first. Such a case suggests that a third intelligence is telepathically impressing the two fragments respectively on them, and this intelligence may be—as, in some of the cases referred to, it purports to be—that of a deceased person.

Hitherto evidence for survival has mainly depended on statements that seem to show the “control’s” recollection of incidents in his past life. Telepathy relating to the present, such as we can get between living persons, would be more satisfactory evidentially than telepathy relating to the past, since it is much easier to exclude normal knowledge of events in the present than in the past. These “cross-correspondences” are perhaps a means of getting evidence of this stronger type for telepathy from the dead; for they suggest an independent invention, an active intelligence, constantly at work in the present, not a mere echo or remnant of individualities of the past.

Miss Johnson observed that the instances just brought forward were obviously far from sufficient to prove any such agency. It was clear that most of Mrs. Holland’s script represented merely the workings of her own subliminal mind. There was evidence also of direct telepathy between her mind and the minds of other living persons. But there were also indications, as Miss Johnson thought would appear when the full report of the case was published, of telepathy

between her mind and the minds of persons who were once living, and who—it may be—live still.

SIR OLIVER LODGE remarked that the cross-correspondences described represented what was to his mind a very important new type of evidence. The instances quoted by Miss Johnson were, of course, as she had said, far from conclusive in themselves; but they were to be regarded as samples of the evidence obtained from several different automatists which had been accumulating during the last few years, and which he hoped it would before long be possible to present to the Society. He did not know if members fully realised the difficulty of proving the survival of personal identity. Communications purporting to come from a named person and containing plenty of intelligence appropriate to that person were by no means sufficient, in face of the elastic hypotheses of telepathy and clairvoyance. But by this device of cross-correspondence—that is to say, the splitting up of a communication into fragments, each of them unintelligible without its context, and then giving the fragments through several different automatists, something like a scientific proof of survival of intelligence may ultimately be possible. The difficulties are great, and much patience is required on both sides; but it appears as if something on those lines was being actually attempted. Those who had listened to the paper that afternoon would be able to form some conception of the amount of labour and time that it was necessary to spend in studying and comparing these scripts before the full significance of them could be determined; and it was probable that a still longer study might reveal other connections that were now obscure. It was on this account that it appeared best not to hurry the publication of the reports. If, as he hoped, a more complete, critical and accurate study of the whole evidence should result in establishing on a firm and scientific basis some theories which at present could only be regarded as conjectural, the delay would be more than justified.

MR. F. C. CONSTABLE, in connection with the theory of “cross-correspondences” suggested by Miss Johnson, referred to a case described in Mrs. Verrall’s report (*Proceedings*, Vol. XX. pp. 213-217). Here Dr. Hodgson, during a sitting with Mrs. Piper, had asked a “control” to appear to Miss Verrall with

a spear in his hand. The control asked, "Why a sphere?" and Dr. Hodgson repeated "spear." At the next sitting the control said he had made himself visible with a "sphear" (*sic*). A passage in Mrs. Verrall's script, written between the dates of these two sittings, referred to the seeing of a sphere and to a spear, thus giving separately the two notions which had appeared in a confused state of amalgamation in Mrs. Piper's script. In this case, it would seem that there could hardly have been any direct transference of ideas from Mrs. Piper's to Mrs. Verrall's mind, unless we suppose that the meaningless word "sphear" was transferred, and that its two constituents emerged separately in Mrs. Verrall's mind. The incident pointed rather, in the opinion of the speaker, to the intervention of some third intelligence.

MR. FOX PITT suggested that in investigations of this kind it was important to ascertain what were the preconceived ideas of the automatist and those associated in the experiment. If they had a bias towards belief in the survival of personality, the script would probably be influenced by this. The cases given that afternoon might be regarded as showing primarily that the subliminal faculties greatly transcended those of the supraliminal. He believed that the conception of separate and permanent individual entities was a crude notion of merely temporary material conditions, and that the supernormal faculties of the subliminal self indicated that it was not an isolated entity, but the psychical potentiality of one individual in its relation to all other subliminal selves.

MR. A. T. FRYER said that he considered the instances quoted by Miss Johnson suggested nothing at all beyond telepathy from living persons. He pointed out that one case could be explained by telepathy from Dr. Verrall, who had been thinking of the topic that turned up in Mrs. Holland's script; and that in the other cases it might be supposed that Miss Johnson herself had acted as a telepathic medium between Mrs. Verrall and Mrs. Holland.

MISS JOHNSON replied that in that case it would have to be supposed that she had telepathically transmitted ideas of which she had no normal or conscious knowledge, since she was unaware of the contents of both scripts until some time after they were written.



## CASE.

## L. 1159. Collective Apparition.

IN Mr. Myers's *Human Personality* (Vol. II., pp. 42-45) reference is made to a number of cases where apparitions were seen at or about the time of death, the dying person having arranged beforehand that he would, if possible, appear to some friend after his death. These are followed by a remarkable case (*op. cit.* p. 45) where a choirmaster sees in his own house the apparition of one of his singers who had died suddenly from a stroke of apoplexy two or three hours before. The man was to have gone to his house for a choir practice on the following evening, and it was supposed that the thought of this engagement might have been in his mind just before he died. Somewhat similarly in the case here given the apparition of a man is seen in a place where the man himself would have been, had he lived to carry out an engagement made probably the day before.

The first account of this case appeared in *The Annals of Psychical Science* for January, 1907, and is quoted thence by the kind permission of the Editor.

I had been staying for the fishing in a little inn in the North of Scotland for some three months this year (1906) and my visit was just drawing to a close with the end of the trout season when the circumstances of this story took place.

The fishing at this spot consists in a series of four lochs linked together by a narrow stream, barely 15ft. in width, so that the lochs form a sort of chain. This stream runs along by the side of the coach road past the inn for some two miles, when it branches off to the left and follows a little lane leading to the only Highland village of the district, lying three miles from the junction of the lane and the coach road. It is from this village that the ghillies or boatmen are obtained, and their custom is to come each morning as required from the village to the inn to take the anglers out on the lochs. After the day's sport is over they walk home to the village, often in the dark of the early Scotch evening.

September had arrived and beside myself there were few anglers left at the inn: Mr. H., who had been fishing there for three weeks and knew the locality and the inhabitants well, an old

gentleman and his wife who had arrived the night before the occurrence, and one or two more who are not in any way connected with the story.

The elderly gentleman, whom I have mentioned and whom we will call Mr. B., was accustomed to have one particular ghillie, named James, and consequently, on the night of their arrival, this boatman, a man of 55 or 56 years of age, and well known to both Mr. H. and me, came down to the inn to hear what the plans for the morrow might be.

The pipes were played that night, and the old ghillie delayed his departure till a late hour, listening to the music, and it was 9 o'clock (and a pitch dark night) before he left for home. He was accompanied for some distance by a lad of about 18, but at the cross roads they parted and James went on alone. He never arrived home that night, and the two old sisters, with whom he lived, sat up all through the night, anxiously expecting his knock, though this we did not learn until the following evening.

That next morning Mr. H. and I were to fish at a loch together, and Mr. H., coming out after breakfast, saw old James standing in his accustomed place on the road. A little later both Mr. H. and I saw the man bending down by one of the boats tied to the little jetty that runs into the loch in front of the inn. We both knew the man so well that we could have made no mistake and we were so close to him that I personally gave him a morning greeting, though I received no answer.

Mr. H. said to me: "I wonder who it is old James is going to ghillie?" I heard this question but did not answer it, and it was also heard by Mr. B.'s wife from her bedroom window.

Later in the day, while fishing on the loch, Mr. H. again asked: "Who is old James ghillying?" and I then answered: "It must be for the old gentleman who came last night." Our fishing over, we returned to the inn and Mr. H. went straight up to his bedroom to change. I was removing my boots when Kate, the waitress, came up to me and said:

"Poor old James has gone astray, Captain."

"Nonsense," I said, "he was here only this morning, I saw him."

The maid answered that it was quite impossible, as he had not arrived home the night before and his sisters were in a great state of anxiety about him.

I immediately went up to Mr. H.'s room and simply said: "Old

James is lost." Mr. H. answered: "That is very extraordinary, I saw him here this morning."

I then went down and told my host of the inn that both H. and I had seen James that morning, but he said the thing was impossible, as the other ghillies were along the road and standing in front of the hotel at that time, and knowing that James was missing they were on the look-out for him, and could not have failed to see him. Moreover he said that James was a most reliable man, who never failed to turn up when required and always went home at nights.

Ghillies and crofters were searching all that night for the missing man, thinking that he might have got lost on the moors, or stuck in a peat-bog, but beyond his handkerchief, which was discovered some way from the cross-roads, no trace could be found. The following morning operations were commenced for dragging the deep pools along the stream and we found the poor old man lying in the water a mile and a half from the cross roads, face downwards. He had evidently lost the road in the dark and fallen face foremost into the stream. It was clear that he had been in the water for some thirty-six hours and that it was on that dark night, when he left the inn at 9 o'clock, that he met his death. So that when H. and I saw him, or thought that we saw him, he was in reality dead.

Now both H. and I were, and still are, prepared to swear that we saw James, or the "spirit" of James, standing outside the inn on that September morning, though the figure was unobserved by any other of those standing there, and I should mention that when we saw James we also saw the other ghillies, both our own and those belonging to other anglers, waiting for the start, and these men we saw in close proximity to the dead ghillie. At the time, as I have mentioned before, we did not know that he was missing or that he had not returned home the night before, though this fact was known to the ghillies. They did not tell us during the day, but those who know the Celt know what a reticent and uncommunicative individual he can be. Moreover, H.'s comments during the day, which were heard by me and by Mrs. B., show clearly that he had noticed James standing in waiting and had paid particular attention to the fact, as he wondered by whom he was to be employed, and our separate answers to the report in the evening that the man had gone astray are ample proof that we were unaffected by what the other said. . . .



Whether this appearance was subjective or objective I cannot say, and I will not enter into conjectures, but will conclude by saying that both H. and I are convinced that we saw the form of old James on that morning standing outside the inn and bending down by the boats moored to the jetty.

F. ROBERTSON-REID,  
(*Late Capt. 3rd Cameronians.*)

We wrote to Captain Robertson-Reid to make further enquiries, and after some delay on account of his having been abroad, obtained from him the name and address of his friend Mr. H. This gentleman has kindly sent us the following account of his recollections of the incident.

*May 18th, 1907.*

It has been some time before I have been able to write out the accompanying narrative of the incident regarding which you wrote me last month, and now I fear I have had to do so in a somewhat rough shape. However it is perhaps best so, and I have stated only what is simple fact. I found the matter sufficiently interesting and thoughtful, and perhaps what has amused me (I use the word only in the interested sense) most is that the appearance should be to two—let us say reasonably practical men, one of whom is certainly not particularly imaginative, unless the occasion requires it, while there were standing there half-a-dozen Sutherland crofters, specimens of a race wonderfully “superstitious” in their way. Many a yarn have I heard from them of the signs foretelling some death, or the noises and ghostly visions after such an occurrence. They, however, on this occasion were most stubborn in their lack of appreciation of the possibility of such a thing appearing as we believe appeared.

As descriptions of scenery and people are out of place in such a narration as this, I will endeavour to be as brief as possible in dealing with them—merely giving the few particulars necessary to enable any reader to more or less picture the scene.

Up in the wilds of Sutherland, away from the beaten track of train or motor car, there stands a little fishing inn, popular among ardent anglers by reason of the excellent trout fishing that the surrounding country provides. So small and so confined is the life there that visitors and inhabitants become within a few days well acquainted with each other, and to one who, like myself,

has paid a number of visits to the spot the faces and figures of all the country folk are very familiar.

The Inn itself stands on one of the mail roads running from north to south, and each day the mail car brings its little quota of passengers and letters to deposit along the route. A loch lies in front of the Inn, and out of its northern end flows a stream, and this and the road run parallel for two miles, when you come to a cross-roads. The mail car goes along to the right, while to the left a narrow lane through the peat bogs branches off with the stream and brings you after another two miles to a small hamlet, where the crofters and shepherds of the neighbourhood dwell. The river runs on to link into a chain four or five lochs, which lie beneath the shelter of the mountains fringing the north of Scotland. Over the mountain sides the crofters from the village graze their cattle and sheep and cut peat on the low-lying lands, but their most remunerative work is to act as ghillies on the lochs for visitors at the Inn.

So it is that each day brings down from the village to the Inn a little band of men, varying according to the number of anglers stationed there. In the early morning the crofters thus engaged will walk from their homes to the Inn and wait to take their various employers out in the boats. The best of feelings exists between crofters and anglers, and it is easy to understand how quickly one gets to know each face and form of those excellent men and how attached one becomes to them. There are few of those ghillies whom I certainly would fail to literally tell in the dark.

So much for the place and its people, and it only remains for me to say that in narrating the following incident I have endeavoured to keep to the plain unembellished facts, telling them in as simple a form as I can.

The end of the 1906 fishing season was fast drawing to a close with the advent of September, and on, I think it was the first Wednesday of that month, there only remained at the Inn beside myself, Captain R., a friend of mine, and a family who were due to leave on the Thursday morning. The Wednesday evening mail brought an elderly gentleman and his wife, but their arrival, which took place in my absence, escaped my attention, a point which is of some importance.

On Wednesday night the ghillies who were down at the Inn stopped until a late hour listening to a piper and among the last to leave was one James M'Kenzie. He was a particularly pleasant

man of some 55 years of age, and both Capt. R. and I had employed him as ghillie on various occasions and knew him very well. It was very dark when M'Kenzie started off home, and he was accompanied to the cross-roads by a lad. Here they said good-night, and James continued along the lane to the crofters' village.

That was the last time that he was seen alive, for, though we did not know it until later, the poor fellow, evidently losing his way in the dark, stepped into the river and was drowned.

Thursday morning came and after breakfast I went out on to the porch of the Inn, by the side of which the ghillies were accustomed to stand, and there as usual they were, half-a-dozen of them, and James M'Kenzie among them. Of him I was very certain, for I wondered what brought him there on that day. For the presence of all the others I could account. Two were there to bid farewell to the departing family, who had employed them; Capt. R.'s and my ghillie were there, and also an old shepherd, who was always to be seen about in the morning. But I could not account for the presence of James. Had I recollected the old gentleman and his wife, for whom M'Kenzie had actually been engaged the night before, I should have thought no more about it, but they had at that time entirely left my thoughts.

I nodded a general good morning to the men, and entered the Inn once more. Five minutes later I came out again with Capt. R., and we walked arm-in-arm down to the little jetty that runs out into the loch facing the Inn, and to which the boats are moored.

Down by one of these boats, a dozen yards from where we stood, was James M'Kenzie, bending down and apparently moving something in the boat. Capt. R. said: "Good-morning, James;" but beyond looking up, so that we both plainly saw his face, James gave no answer. Such a silence in a northern Scot is not remarkable, and we walked back towards the Inn. As we did so, I said to my companion: "What is old James doing here this morning?" The question received no definite answer, but it was heard by an independent party, the wife of the elderly gentleman. She heard the question from her bedroom window, though without knowing from whom it came, and she noted it simply because she felt she could give the answer, as James was to ghillie her husband.

This fact is of some importance, as proving that it *was* on that Thursday morning that we saw James, and dispersing the theory that was raised that it was on the previous morning.



At this time we had not heard that M'Kenzie had never reached home the night before and though the crofters and our ghillies among them had been out searching for him during the early hours of the morning, we did not hear of the disappearance until we returned home that evening after fishing.

After we had said "Good-bye" to our departing friends, Capt. R. and I set out together with our ghillies for a distant loch, and as we walked I again asked what James was doing at the Inn that morning. Capt. R. said that he did not know and the ghillies did not, I think, hear me.

Arrived at the edge of the loch, I suddenly remembered the old gentleman of the night before and at once said: "Oh! old James must be going to ghillie the old gentleman who arrived last night."

It was the constant recurrence of my thoughts to M'Kenzie and my frequent allusions to him that as much as anything else convinced, and still convince, me that I saw him that morning.

In the evening, on returning, I went straight up to my bedroom, leaving Capt. R. downstairs, and it appears that the parlour maid came out to him and said: "A strange thing has happened; old Jamie has gone astray." "Nonsense," said the Captain, "I saw him here this morning;" but this the maid could not believe.

Capt. R. then came straight up to me and simply said: "A most extraordinary thing has happened. Old James is lost." "Not very extraordinary," I said, "I saw him here this morning." Thus independently of one another we both at once said that we had seen him that morning.

Capt. R. then told me what the maid had said and his own convictions, and we went down to the innkeeper and told our tale. The latter, however, would insist that we had been mistaken. Those very ghillies, he said, with whom I had seen James standing after breakfast had been hunting for him during the early morning, and he certainly could not have been either upon the road or at the Inn without being seen. His handkerchief had been found a short way from the cross-roads and had been placed in the centre of the road, but had remained untouched.

All that night search parties were out among the peat bogs and along the river banks, but it was not until Friday morning that we found the poor fellow's body. A doctor who had arrived gave it as his positive opinion that the body must have been in the water over 24 hours, and no doubt existed in any mind that it was on that dark Wednesday night that James met his death.

Capt. R. is still, and I think always will be, convinced that he saw James M'Kenzie on the Thursday morning, and for his feelings on the subject I will not speak. A word, however, as to my own may help in some way to epitomise the story.

My first impression, as doubtless would be the case with any one so placed, was that the thing was impossible and that I must have made some mistake. But the more I thought of it, the more convinced was I and the more convinced have I become that I saw the figure of the man there on that Thursday morning beyond the shadow of a doubt. My constant remarks and thoughts about him, my question as to his presence being heard, my recollection of Capt. R.'s morning greeting to him, and our quite independently voiced beliefs that we saw the man that morning, each is a sufficient conviction in itself. That he was drowned on the Wednesday night I am equally certain, and also that, had he been actually standing, in the bodily flesh, among the ghillies and on the jetty when I saw him, he was bound to have been seen by others besides myself, especially as his absence was the chief subject of the ghillies' thoughts at that time.

Such is the simple narrative of an incident that must be taken for what it is worth. It is the plain truth, and I have endeavoured to leave nothing unsaid at the expense of being somewhat lengthy. . . .

FRANKLIN HOLLAND.

In reply to enquiries as to the independence of these two accounts, Mr. Holland informed us that Captain Robertson-Reid had originally submitted his account to him and he had suggested a few merely verbal alterations which did not affect in any way the substance of the narrative. Mr. Holland read the account when it appeared in the *Annals of Psychical Science* and saw that Captain Robertson-Reid had adopted his suggestions, but he had not since referred to or looked at it. It seems, therefore, that the two witnesses agreed very closely in their recollections of the details of the incident. Mr. Holland did not know the address of the other gentleman who was at the inn, and was not certain of his name, so that no further corroboration has been yet obtainable.

The name and exact locality of the inn were communicated to us, but Mr. Holland believed that the proprietor would not wish this to be published.

A CRITICISM OF THE SOCIETY FOR PSYCHICAL  
RESEARCH.

OUR attention has been drawn to some comments on the present position of the S.P.R. made in the "Notes of the Month" of the *Occult Review* for July, and as these comments seem to be chiefly based on misrepresentations of matters of fact, it may be worth while to give the facts briefly here. The particular passage to which I refer runs as follows (*op. cit.* p. 3):

When, I wonder—if ever—will those 500 carefully investigated and selected cases of Dr. Richard Hodgson's, which were pigeon-holed on the premises of the Society in England for two years after they had been sent over from America, and finally brought back by Dr. Hodgson to America in disgust—when, I ask, are these destined to see the light of day? They have now thrice crossed the Atlantic and are once more on English soil. It is very much to be hoped that they are not destined to share the fate of that suppressed chapter of Mr. W. H. Myers' *Magnum Opus* on the subject of "Trance Mediumship" in which Dr. Hodgson collaborated, but which failed to pass the psychical censor.

The "500 carefully investigated and selected cases of Dr. Richard Hodgson's" exist, I am sorry to say, only in the imagination of the editor of the *Occult Review*. They are not, at least, and never were, to be found in any pigeon-holes known to the officers of the Society. Dr. Hodgson was accustomed, while acting as Secretary to the American Branch of the Society, to send over to London such cases as he thought might be suitable for publication, and many of these have appeared from time to time in the *Proceedings* or *Journal*. A certain number of them were returned to Dr. Hodgson at his own request to add to the material which for several years he had been accumulating for articles that he was planning to write on various topics connected with psychical research. As is well known, his premature death prevented him from making any use of this material. Other cases received by the Branch, the evidence for which was either dubious or incomplete, were filed and stored in the office at Boston.



After the dissolution of the Branch, the whole remainder of its material was, as readers will remember, brought over to England. It is now being examined and cases coming up to our evidential standard—probably not very numerous—will gradually appear in the *Journal* or *Proceedings*.

The Editor of the *Occult Review* speaks further of a “suppressed chapter of Mr. W. H. Myers’ *Magnum Opus* on the subject of Trance Mediumship.” For more than a year before Mr. F. W. H. Myers’s death I assisted him in preparing *Human Personality* for publication, and after his death I collaborated with Mr. Hodgson in editing and bringing out the book. I am therefore in a position to state that the only chapter on trance mediumship which ever existed is that which appears in Vol. II. (Chapter IX.). It is perhaps hardly necessary to add that the book was published independently of the Society.

Whether or not the general policy of the Society is guided by sound principles is of course a matter of opinion. But it would be well that opinions should not be founded on random assertions made by persons entirely unacquainted with the circumstances to which they refer.

ALICE JOHNSON.

# JOURNAL

OF THE

## Society for Psychical Research.

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### *NOTICE OF MEETING.*

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## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On THURSDAY, NOVEMBER 7th, 1907, at 4 p.m.*

WHEN A PAPER ENTITLED

“A First Report on Cross-Correspondence Experiments with Mrs. Piper and other Automatists,”

WILL BE READ BY

MR. J. G. PIDDINGTON.

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N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## INCREASE IN THE STAFF OF THE SOCIETY.

THE Society begins work this month with the strengthened staff announced in the last number of the *Journal*. The new Secretary and Editor, Mr. R. A. H. Bickford-Smith, who is a public school and University man, and was called to the Bar in 1886, has long been interested in the Society's investigations, and combines with experience in literary, secretarial, and organising work, a wide knowledge of men and things acquired in travelling. Though he has hitherto had little time for actively prosecuting psychical research, practical work at the British School of Archaeology at Athens has accustomed him to scientific observation and inference. We believe that the Society is fortunate in securing his services, and that there will be no reason to regret the loss of Miss Johnson's help in the administrative part of the Society's work, as she is thereby set free for experiment, investigation, the preparation of reports on work done, and other matters concerned with research proper.

No one knows till he has tried how much time and energy is required, not only for experiment, but for profitable study of the results of experiment and observation, and for setting forth these results in a form useful to others. Yet without this, real knowledge of the subjects which our Society investigates cannot progress, and the Society becomes a mere bureau for the record of sporadic observations. In its early days it had the advantage of Edmund Gurney's undivided time and thought, and the result in advancing and systematising our knowledge is evident to all. Mr. Myers' work from the foundation of the Society till his death is probably even better known to present members of the Society through his work on *Human Personality*. We cannot hope to fill the place of these pioneers, though we still have workers devoting their main energies to Psychical Research, and still have many valuable helpers. At all periods of the Society's existence, however, more work would have been done, and probably more progress made, had there been more workers with time, knowledge, and ability to do it. The Council has therefore long looked forward to the time when the Endowment Fund, of which the nucleus is



Mr. Aksakoff's legacy, should have accumulated sufficiently to justify the appointment of a paid student or official exclusively engaged in investigation. If they have a little forestalled the time when the fund should reach the amount they fixed, it is because unworked material, partly obtained through the energy of Miss Johnson, has accumulated on their hands: and it is in the hope that general approval of the step they have taken will lead to further contributions being made to the Fund.<sup>1</sup> It must be remembered that though the steadily growing membership of the Society increases its income, it also increases its expenses. Moreover, more work, if it leads to more publication, will increase the printing bill, and for more officers more office accommodation is necessary and has indeed already been acquired. The general funds cannot therefore be drawn on to any large extent to pay the Research Officer's salary.

The first piece of work which Miss Johnson as Research Officer proposes to undertake is a report on the automatic script of "Mrs. Holland," of which she gave us a preliminary sketch at the last meeting of the Society. The script is voluminous and complicated, and any adequate investigation of it must take a good deal of time, as will easily be understood by those who heard the paper on it read. As there indicated, much of it runs parallel to and has to be considered in connection with some of Mrs. Verrall's automatic script, and to a certain extent with the results of last winter's work with Mrs. Piper. These results are being carefully studied, and Mr. Piddington hopes to give a first report on them at the next meeting.

It is hoped that the creation of a special department for research will tend to the encouragement of experimental work among members of the Society, and that those who are already engaged in independent systematic investigation in any branch of the Society's work will communicate with the Research Officer or in some instances—as opportunity arises—co-operate with her. It is not contemplated that travelling about to investigate sporadic cases of spontaneous phenomena should as a rule form part of the Research Officer's duties; and accounts of such

<sup>1</sup> Any such contributions should be sent to the Treasurer of the Endowment Fund, Mr. J. G. PIDDINGTON, Holy Well, Hook Heath, Woking.

phenomena—veridical apparitions, apparent hauntings, etc., etc.—and all general correspondence should as heretofore be sent to the Secretary and Editor, namely, to Mr. R. A. H. Bickford-Smith.

E. FEILDING,  
ELEANOR MILDRED SIDGWICK,  
(*Honorary Secretaries*).

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### CASES.

#### L. 1160. Vision.

The following case was sent to Dr. Hodgson by Mrs. Ward. Both Mrs. Ward and her sister, Mrs. Robinson, the percipient, were Associates of the American Branch. Mrs. Ward writes:

620 DIVISION STREET,  
CHICAGO, *May 28th*, 1903.

. . . I hope my sister, Mrs. Helen Avery Robinson, of Anchorage, Kentucky, has written you of an experience she had a few days ago. At the risk of repeating, I will tell you and will also ask her to write you.

After going to bed she rose to answer the telephone. The call was not for her and she laid down again, but did not go to sleep. Then she saw her son with a friend in a buggy driving uphill. The buggy tipped over, her son sprang up and caught the horse's head. In a few minutes it was righted again, and they went on. She was not frightened, for she saw that nothing serious had happened. A little later her son came in and began to tell about the accident, when she interrupted with: "You need not tell me. I can tell you all about it." Whereupon she described the place and every detail of the accident accurately. This is as told me by my daughter, who has just come from Anchorage.

LYDIA AVERY COONLEY WARD.

Mrs. Robinson writes to Dr. Hodgson:

BONNYCOT, ANCHORAGE,  
KENTUCKY, *June 7th*, 1903.

In compliance with my sister's request and yours as well as with my own interest in psychic phenomenon, I shall write you of this last experience that came to me on the night of May 17th.

My son and a friend had driven across the country to dine and spend the evening with friends. The rest of the household had

retired for the night. I was awakened by the telephone and looked at the clock, finding it 11.30 p.m. I knew my son would soon be in and thought of a window downstairs which I felt might not have been locked, and determined to remain awake and ask my son to make sure that it was secure. As I lay waiting and listening for him I suddenly saw their vehicle, a light break-cart, turn over, my son jump out, land on his feet, run to the struggling horse's head, his friend hold to the lines, and in a moment it was gone and I knew it was right and felt no disturbance.

I met my son as he came in and spoke of the window. He said: "We tipped over, mother." I replied "Yes. I know it, I saw you," and described what I saw as I have to you, which he said was just as it happened. He also said: "I thought for a moment the horse would go up over the railroad tracks," and then I remembered that the horse, as I saw him, was thrown up an embankment. I said: "This happened about half-an-hour ago." He looked at his watch, it was 12.15, and said "Yes." I did not see them before they started out, as his friend called for him with his horse and vehicle, and I did not know in what style they went. . . .

HELEN AVERY ROBINSON.

Mrs. Robinson's son confirms the account as follows:

*June 23rd, 1903.*

On Sunday night, May 17th, I was driving with a friend from Glenview to Anchorage, Kentucky. We left Glenview at about eleven o'clock. We were in a break-cart, and my friend was driving a young and spirited horse. There was no moon, and we could see indistinctly by star-light. About twelve o'clock, when about two miles from home, we were driving along the edge of a wood with a deep railroad cut on our right. The top of this embankment had lately been levelled off and my friend mistook it for the road, which was just beside the embankment and, in the faint light, seemed to be about level with it. When I called his attention to his mistake he turned down into the road and overturned the cart. We were both thrown out. The horse was startled and began rearing. I ran around the cart after him and took him by the bridle, although my friend had not lost his hold on the reins. We righted the cart and got home without further accident. The family had been in bed for some time,



but my mother had been aroused at eleven-thirty by the telephone. As I came in she gave me the message. I told her that we had overturned the cart. She then told me that she had seen the accident at twelve o'clock and, without suggestion from me, described it accurately. She had seen me thrown out backward and knew how I had run around after the frightened horse to catch his bridle, which I did only after he had turned completely around.

AVERY ROBINSON.

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• L. 1161. Simultaneous Dreams.

The following case was obtained for the American Branch through Dr. M. L. Holbrook, of 46 East 21st Street, New York, formerly an Associate of the Branch. The witnesses requested that their names should not be published. The first account is given in a letter from Mr. E. J. to his brother Mr. G. J. (who was also an Associate of the American Branch), as follows:

*January 6th, 1901.*

My bed stands with the head against the west wall of the room, head next the door. Annie's bed stands directly opposite, head against the east wall, with a space of about six feet between them.

I dreamed on Friday night that mother came into the room, passed beside my bed, looked at me and went to the foot of Annie's bed. The impression was so strong that it awoke me.

I told my dream at breakfast and Annie remarked, "How queer that is; for I dreamed last night that your mother came into the room, leaned over the foot of my bed, with her arms crossed just as she always used to stand and talk when I was sick. She said that Fred told her that I did not realise how sick my mother was, and that she would not live three months, and that startled me so that I woke up."

Now, perhaps you can explain this. If you can, I should like to have you do so.

Mrs. B. is better than she has been for some time, sits up some every day, walks about a little.

Mr. G. J., in a letter to Dr. Hodgson, dated February 15th, 1901, enclosing the above, states that Mrs. B., the mother of "Annie," was then 83 years old, and had been expected to die at almost any time during the previous year; that his own mother had died in 1883 and his brother Fred in 1858, and that his sister-in-law had never known this brother. Mr.

E. J., on being applied to by Dr. Hodgson, wrote to him as follows:

*February 23, 1901.*

Replying to your letters of 21st to Mrs. J. and myself, the facts follow. The room in which I sleep has two beds standing foot to foot, about five feet apart. My bed stands nearest the door entering from the hall. One night, about a month since, I dreamed that my mother, who has been dead nearly twenty years, entered the room from the hall, passed down beside my bed, looking at me, and stopped at the foot of my wife's bed. The impression was so strong that I awoke. In the morning I related at the breakfast table the dream and my wife immediately said, "How strange that is; for I dreamed last night that your mother came into the room and leaned over the foot of the bed, just as she always used to when she came into the room when I was sick. She made some remarks about the care of my mother, and said that Fred said that she (Mrs. B.) would not be with us a great while." Fred was a brother who died many years ago, and whom my wife never met. This made so strong an impression on her that she awoke, but as neither knew that the other was awake, of course there was no fixing the time of the dreams. . . .

Mrs. J.'s secretary wrote to Dr. Hodgson as follows:

*March 1st, 1901.*

In reply to your letter of February 25th, Mrs. J. directs me to say that she has nothing to add to or change to make in the statement made by Mr. J.

Dr. Hodgson afterwards learnt from Mr. J. that Mrs. B. died on June 12th, 1901.

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L. 1162. Simultaneous Dreams.

The following is another case of simultaneous dreams by a husband and wife, also obtained through the American Branch. The witnesses desire that their names should not be published, for fear of newspaper notoriety. Mr. D. wrote to Dr. Hodgson as follows:

*June 18th, 1899.*

Noticing your address in the N.Y. *Sunday Journal* of even date, I write to tell you of an instance of telepathy in which, as an additional straw, your Society may find interest.

In the summer of '97, one night while sleeping I dreamed that I was in an old, abandoned and ruined saw-mill, which was built on timbers out over a river. The plank floor was gone except for now and then a plank, and the water, about eight feet below,

looked black, stagnant and slimy. There were just enough planks and timbers left to cause a "creepy," shadowy darkness to prevail below. There were two ladies came to look at the place, and being afraid to trust the planks for footing, I took one on each arm, and was proceeding out to the further end of the ruin, over the water to where the old saw was, when something white glimmering in the water below through the dusk attracted my attention, and I saw it to be the face of my wife, Mrs. D., just showing above the water, with her large eyes looking into mine, but without a motion or sound. I immediately jumped into the water and caught her round the shoulders and neck to support her, and at that instant was roused from sleep by a smothered cry from Mrs. D. at my side. Intuitively I knew how matters were and asked her (after shaking her to awaken her) what she had dreamed to frighten her.

She said that she was dreaming that she was in the water drowning and was trying to reach up her arms to help herself, and cried out as I heard her. . . .

Mrs. D. wrote to Dr. Hodgson:

*June 22nd, 1899.*

In reply to your letter of the 20th to Mr. Davis, relating to our "dreams," I will relate my experience as perfectly as possible.

The first sensation I remember in my dream was of finding myself sinking in a pool, a large pool, or pond of water by the roadside, and of throwing up my arms above the water and trying to scream for help, and just as I felt my hand grasped by some one, I could not tell by whom, to help me, Mr. Davis spoke and I awoke.

I sometimes have unpleasant dreams and make a slight sound, when he always wakens me, but we both thought it remarkable when on this occasion we found that there was perfect coincidence in the time, even to a second, and almost perfect coincidence in the subject matter of our dreams.

Mr. D. sent to Dr. Hodgson on July 3rd, 1899, an account of an apparently telepathic impression that had occurred to him a few weeks before in regard to the death of a friend. He had had a strong impression of her presence, and that she told him she was dead. He informed his wife of this at the time, and they heard later the same day that the lady had died about 24 hours before the impression occurred. They knew, however, that she had been seriously ill, though it was believed that she was then recovering.

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L. 1163. Thought-transference.

The following case seems to be an instance of spontaneous thought-transference, in which the triviality of the idea con-



veyed does not detract from the cogency of the incident. The account comes from Mr. F. W. Caulfeild, who writes:

SYDMONTON, HAYWARDS HEATH, *July 7, 1905.*

In the autumn of 1903 my daughter and myself went to visit an old friend of mine, a clergyman, who had lately been appointed to a country living on the banks of the Thames, and whom I had not seen for many years. My friend met us at the station in his pony carriage, and while driving us to his house told us of an attempt he had made to organise the charities of his own and the neighbouring parishes. He said he had written to a friend in an adjoining parish on the subject, and that he, *i.e.* my friend, particularly objected to the practice, when a poor man had met with some loss, of sending him round the neighbourhood with a signed petition to collect money.

Suddenly an idea flashed on my mind which I remember appeared to me rather smart and witty, and I said: "*After all, pigs are not immortal,*" meaning of course that a poor man with a pig must expect that it may die some time, and should lay his account for that beforehand. My friend said: "Why that's just what I said in my letter; I said, '*Even pigs are not immortal.*'"

Judging from the very unusual character of the phrase, and from my own sensations at the time I used it, I think it must have been directly suggested to my mind.

FRANCIS W. CAULFEILD.

*P.S.*—I ought to add that to the best of my memory *pigs* had not been previously mentioned in our conversation; my thoughts had naturally turned to horses or cows.

In answer to a request for corroboration, Miss Caulfeild writes:

SYDMONTON, HAYWARDS HEATH, *July 11th [1905].*

In reply to your letter of July 10, which my father has given me, it is difficult, after more than a year and a half, to recall the incident clearly.

I remember sitting beside our host who was driving, and at the same time looking back every now and then over his shoulder to speak to my father, who was sitting on the back seat.

Our host was describing what a pitch the sending round of begging petitions had come to in his parish, and my father said quickly, "After all, even pigs are mortal."

Our host laughed, and, looking back at my father, said: "How strange; those were the very words I used in my letter to ——. I said: '*Even pigs are mortal.*'" I underline pigs, because I remember he laid stress on the word.

DOROTHY CAULFEILD.

*P.S.*—I remember feeling a little injured that our host did not laugh more heartily at my father's *bon mot*, which of course was explained, as he had made it himself before.

## NOTE ON THE VISIONS OF ANNA K. EMMERICH.

IN a review in *The Guardian* of March 13th, 1907, of Professor W. M. Ramsay's *Pauline and Other Studies in Early Christian History*, there is some discussion of the visions of Anna Katharina von Emmerich, the publication of which by Clement Brentano led to the discovery of the so-called House of the Virgin near Ephesus on July 29th, 1891. Anna Emmerich died in 1824, and Brentano's report of her visions was founded on his conversations with her, but was not published till 1841. His best-known book on the subject is *Leben der heil. Jungfrau Maria, nach der Anna K. Emmerich Betrachtungen* (München, 1852). The reviewer states that from what he had heard from a friend of his who had known Brentano well and had often talked to him about the Westphalian nun in whose visions he was so much interested, it seemed clear that Brentano had quite innocently supplied her with material for some of her visions. He told her, for instance, about the Spanish Franciscan nun, Maria de Agreda, whose visions are recorded in *The Mystic City of God*, and of an attempt to get her canonised. A few days later Anna had a vision representing this attempt in a symbolical manner. Brentano's report of her may probably be taken as accurate as far as it goes, but uncritical as to the means by which she might have learnt the facts represented in her visions. The reviewer thinks it likely that some one had supplied her with information about Ephesus; for, whereas the tourist generally approaches Ephesus from the north, she makes St. John and the Virgin, coming from Jerusalem, see what is visible from the north and not from the south. "She also commits the absurd mistake of making St. John find a Christian community at Ephesus in the sixth year after the Crucifixion. Nevertheless, the curious fact remains that her descriptions led to the so-called House of the Virgin being discovered. It is the ruin of a mediæval church, but it is thought that part might belong to a building of the first century."<sup>1</sup>

<sup>1</sup> Some photographs of this building are reproduced in an illustrated article on the subject, entitled "Panaghia Capouli; or, the House of the Blessed Virgin Mary at Ephesus," by W. F. Griffitt Blackler, in *The Treasury*, April, 1907.

We wrote to the *Guardian* reviewer, asking if he could give us any more information about Brentano's investigation of Anna Emmerich, and he replied in the following letter, which he kindly allows us to print here:

DULANY, BIDEFORD,  
NORTH DEVON, May 4, 1907.

I cannot tell you much more about Anna K. von Emmerich. The chief thing to note for your purpose is that the nun evidently reproduced in her visions the materials with which Brentano supplied her, and he took down the visions and revelations as she related them to him. These chiefly had reference to the Passion of Christ, going into minute details, which are not found anywhere but in legends. Brentano's report of these visions was published in German and French. The London Library, I think, has *La douloureuse Passion de Jésus*, by A. K. Emmerich. Brentano apparently did not see that a great deal of what she told him was what he had told her, transformed into a vision by a very excitable temperament, a very active imagination, and perhaps a little deceit.

My informant was Dr. Döllinger, whom I knew very well indeed. . . . Döllinger's opinion was that in such cases there was generally an element of deceit. "The temptation to be 'interesting' is to most women irresistible." You may care to know that Döllinger had known a case of stigmatization like that reported of S. Francis. It was in the Tyrol. "The woman had a reputation for great sanctity, and pilgrimages were made to see her. I was living close by, and saw her several times and observed her. She was constantly in a state of ecstasy, quite unconscious. I remarked that flies walked about over her eyeballs without her taking any notice. She was confined to her bed. But every Thursday evening and Friday she gave herself up to the contemplation of the Passion, kneeling up in bed in quite an ecstatic condition. When she returned to consciousness she did not speak for some time, but made signs of recognition. The stigmata were rosy-coloured spots on her hands, and she was believed to have the same on her feet. The latter I did not see. How the marks were produced I do not pretend to say. It is not yet sufficiently known how far such things may be the result of natural causes, *e.g.* of a very violently excited imagination." This is from notes of a conversation in 1872. . . .

A. PLUMMER.

Dr. Plummer was not able to tell us whether an account of this case of stigmatisation had ever been published. The phenomenon is now of course a well-recognised one, and the most instructive discussion of it is to be found in Mr. Myers's *Human Personality*, Vol. I., pp. 188 and 491-499.



## THE PROCEEDINGS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

THE second Part of the *Proceedings* of the new American Society contains a good deal of matter which should be interesting to our members.

The first article, by Professor William James, discusses a striking case of clairvoyance reported to him by Dr. Harris Kennedy, a cousin of Mrs. James. The case occurred in 1898 and accounts were obtained within a few days of the occurrence, but, for some reason that does not appear, have not been published until now. They relate to the finding of the body of a drowned girl through impressions received in trance by a certain Mrs. Titus, a non-professional medium. The girl had disappeared from her home early on Monday morning, Oct. 31st, 1898, having been last seen by a few people in the street leading to a bridge across a lake, and by one person on the bridge. Some 150 men were hunting for her in the woods and on the lake shore all that day and during the next two days a diver searched the lake in vain for her body. Mrs. Titus lived in a village about  $4\frac{1}{2}$  miles from the home of the girl, whom she did not know, though her husband worked in the same mill with the girl's sister. On Sunday she told her husband that something awful was going to happen, and on Monday morning, just as he was leaving for the mill, she said it had happened. At noon he told her that the sister had gone home—it was imagined because her mother was ill; in the evening they heard that the girl was missing, and on Tuesday Mrs. Titus talked about it and said she was in the lake,—which was of course a natural guess to make.

On Wednesday evening Mrs. Titus became entranced, and on being wakened by her husband said if he had let her alone she could have discovered by the morning where the girl was. That night she had two more trances, during which she told her husband that she saw the girl standing on a frost-covered log on the bridge, that her foot slipped and she fell backwards into the water, and that she was lying in a certain place by the bridge, head downwards between

two logs, the body covered with mud and brush and one foot projecting with a new rubber shoe on. A curious point reported by Mr. Titus was that when questioned about the girl she would answer, but apparently she did not hear him when he spoke to her of other things.

In the morning Mr. Titus told his wife's experience to a friend of his and to the foreman at the mill where he worked (both of whom confirm the account fully) and obtained leave from the latter to take his wife to the lake. After going to the bridge and identifying the place seen in her vision, Mrs. Titus went with her husband to the house of a mill-owner, Mr. Whitney, who had mainly organised the search for the body and employed the diver. They told their story and persuaded Mr. Whitney to return to the bridge with them and order the diver to go down at the point indicated by Mrs. Titus. He did so and found the body just in the place and position described. The testimony of the diver, which, as well as that of Mr. Whitney, is given in full detail, shows that the body was found at a depth of about 18 feet in the water; that the water was so dark that no one could see into it; and that he himself could see nothing while in the water, but found the body entirely by feeling.

The evidence for the facts in this case is unusually full and strong; as to their supernormal character, the main question would seem to be how much information existed in the neighbourhood about the girl's doings which might have furnished the material for Mrs. Titus's trance-impressions. It seems that there was a light frost that morning and that the girl's footprints were traced on to the bridge and up to a distance unrecorded upon it. This was known to all the town; but that no definite clue was really afforded by these footprints was shown by the fact that the searchers who knew of them were nevertheless hunting the woods as well as the lake side, while the diver had searched along both sides of the bridge, which, it is important to note, was from an eighth to a quarter of a mile long. There was every reason to believe that Mrs. Titus had not been to the place since the accident, nor—Mr. Whitney says—for two or three years previously; so that it is difficult to suppose that she could have had any

normal means of forming a judgment as to the whereabouts of the body.

In the next article, entitled "The M'Caffrey Case," by Professor Hyslop, another instance of supposed clairvoyance is related. A young man named Michael M'Caffrey dreamt that an English soldier appeared to him and told him to dig near a certain stump where he would find a paper which the soldier had received from the Bank of England for money deposited there. On digging he found an old paper between some flat stones. Another dream instructed him to dig deeper at the same place, and he did so and found another old paper in a bottle. These papers purported to be two certificates of deposit in the Bank of England for £4000 and £10,000 respectively. They turned out on examination to be forgeries; but there seems strong evidence that M'Caffrey discovered them as the result of information given in his dream.

The whole story is told in great detail at considerable length, and illustrates well the essential weakness—from an evidential point of view—of cases of this type. For it appears that many years previously a certain man had been found hung on a tree on the farm of M'Caffrey's grandfather. He was a friend of the M'Caffreys, and there was some suspicion of foul play in connection with his death, and also a report that M'Caffrey's father had made vague references from time to time to a possible fortune to be found under the pine stumps on his farm. Perhaps the most plausible hypothesis is that the dead man had some papers—supposed to be valuable, but really forgeries—which had been either given to or taken by the M'Caffreys; that they had kept them concealed for a long time to avert suspicion in connection with the death; that young M'Caffrey had heard something of the story as a child, and that his recollection of it was revived in dreams.

It is at least impossible to disprove some such normal explanation of the facts, and the case is instructive as illustrating the practical impossibility of proving any person's ignorance of long past events of which there are always an indefinite number of possible sources of information. Thus it differs essentially from the case given by Professor James,



where the percipient's vision related to an event only two days old, all the most important circumstances of which could be investigated on the spot.

The Part concludes with an interesting report of an investigation of a Poltergeist case by Mr. Hereward Carrington, a member of our own Society and one of Professor Hyslop's most active colleagues in America, author of an important book on *The Physical Phenomena of Spiritualism* which we hope to notice soon in the *Proceedings*. This was a case which appeared very promising at the outset, the principal witness being an educated man, "Mr. X.," Judge for the Probate for the County of Hants in Nova Scotia, whose testimony was confirmed by several other persons. Mr. X.'s account, however, showed him to be a person of extremely credulous nature, as well as occasionally subject to hallucinations, and Mr. Carrington found that the phenomena were the result of an organised trickery practised on him by the people of the small town where he lived. Probably this is an extreme case of imposture generated by a readiness to be imposed upon, but no doubt the same thing often occurs in a milder degree.

It is very satisfactory that the American Society should already have found so much material of interest and value, and it is hardly necessary to add that their cautious and scientific treatment of it shows that they are fully alive to the necessity for keeping up the standard of evidence in psychical research.

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## CORRESPONDENCE.

### THE ARENSBURG POLTERGEIST.

IN connection with the disturbances of coffins in the cemetery at Arensburg in 1844 (see *Journal S.P.R.*, February, 1907), Count Perovsky Petrovo-Solovovo sends us the following letter which he received from a leading member of the Buxhoewden family, in whose vault the disturbances had occurred. The explanation offered seems to account satisfactorily for all the facts of the case. It may be added that

according to the account in Owen's *Footfalls on the Boundary of Another World* (p. 187), these coffins were made of oak, so that they would have floated in a sufficient depth of water.

ARENSBOURG, 17/30 Mai, 1907.

MONSIEUR,

Rentré au mois de Mars à Oesel, j'ai de suite entrepris une enquête sur l'incident survenu en 1844 dans notre caveau de famille, et si je ne vous ai pas donné de nouvelles, c'est que les résultats de cette enquête ont été jusqu'à présent minimes, et que j'espérais toujours pouvoir vous annoncer quelque chose de positif.

Toutes les personnes âgées, que j'ai questionnées à ce sujet, se rappellent parfaitement de l'incident en question et la plupart affirme avoir entendu dire comme quoi un procès-verbal aurait été dressé. Sauf quelques exceptions, les détails, dont votre journal anglais fait mention, m'ont été confirmés de toutes parts, mais, à mon grand regret, il m'a été impossible de trouver une trace du procès-verbal. Le consistoire d'Oesel a été clos en 1889, lors des réformes d'Alexandre III., et les archives de cette institution ont été transférées à Riga. Le document en question aurait donc dû se trouver là-bas, mais une note dans votre journal ayant constaté qu'il n'y était pas, je n'ai pas cru devoir pousser mes investigations de ce côté, et je me suis borné à faire des recherches dans les dossiers de l'ancien "Landgericht" qui jusqu'à présent n'ont abouti à rien.

Avant de finir, permettez-moi Monsieur, de vous faire part de l'explication qui a été donnée plus tard par des personnes réputées être censées. A leur avis tous les dégâts constatés dans notre caveau auraient été causés par l'eau du sol (Grundwasser) qui en automne et au printemps a la particularité de monter à de certains endroits de l'île d'Oesel presque jusqu'à la surface de la terre pour disparaître ensuite très vite en été et en hiver. Le caveau qui se trouve être creusé sous terre se serait transformé à ces époques en puits, et comme il est assez vaste et que les cercueils y étaient simplement déposés, ils auraient été soulevés et déplacés par l'eau. La version dans le journal anglais, selon laquelle les désordres auraient cessé après une nouvelle inhumation des cercueils, c'est-à-dire du moment que les intervalles entre les cercueils auraient été emplis de terre, semble donner un certain fondement à cette explication. En outre il a été constaté plus tard dans d'autres caveaux qu'ils représentaient en automne tout simplement des étangs, dans lesquels la plupart des cercueils nageaient—chose étrange—*les pieds en l'air*. Il est aisé de se figurer l'état de désordre qui devait régner dans de pareils caveaux une fois que l'eau avait baissé, et un pareil aspect devait facilement produire l'impression comme si tous ces cercueils avaient été renversés et déplacés par des mains sacrilèges.

# JOURNAL

OF THE

## Society for Psychical Research.

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### *NOTICE OF MEETING.*

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## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On TUESDAY, DECEMBER 17th, 1907, at 4 p.m.*

WHEN A PAPER ON

“A case of Cross-Correspondence between  
Mrs. Piper and Mrs. Verrall,”

WILL BE READ BY

MR. J. G. PIDDINGTON.

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N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.



## CASES.

## L. 1164. Telepathic Impression.

The subjoined report was sent to Dr. Hodgson by Mr. G. V. Chase. Most of the information comes from the percipient, Mrs. Adam, but some of the cases are confirmed by other witnesses. Mrs. Adam states that her account is based on her diaries; but no other contemporary records seem to exist. The case is therefore not very strong evidentially, but it is instructive as showing the apparent mixture of telepathy with conscious observation and inference, thus throwing light on the methods which are no doubt used by professional clairvoyants. Mrs. Adam is a sister-in-law of Mr. G. V. Chase. The latter's account is as follows:

NEOSHO, Mo., *Mar. 7th*, 1900.

My dear Dr. Hodgson,—Anent my letter of yesterday let me give you a little experience—my first—with telepathy of the living.

Some seven or eight years ago my wife's sister, who is the wife of one of the editors of the "San Francisco Call" (newspaper) had an attack of La Grippe. Soon after her recovery she spontaneously developed this faculty in a wonderful degree, and in nearly every letter to her sister (my wife) she recounted some of her experiences. We were all avowed Agnostics. In August of 1895 I had occasion to visit San Francisco, and was of course the guest of Mrs. Adam, my sister-in-law, and her husband. Soon after my arrival I alluded to the subject and asked her to try to read *my* mind. She consented, and, taking my left hand in her left, she explained that under these conditions she had the best success, making her mind as complete a blank as it was possible. To this latter end she toyed aimlessly with a pack of cards lying in her lap—and waited for "impressions." After some time she announced that she got absolutely nothing, and said that with some she never had any success. I remarked that perhaps it was because I was not thinking of anything persistently or deeply. She replied by telling me to think of some occurrence of recent date—say some man I had met—his name and features. I thought of a gentleman I had met the morning before on the platform at Bakersfield as the train was changing engines. He stepped up to me, accosting me by name and said: "You don't

remember me, do you?" I confessed that I did not. He said, "My name is Harris," and reminded me that some years ago when I was Aide-de-Camp to Gen. Howard, he came to our Headquarters in S. F. with a letter of introduction from my brother—and that I gave him a pass on the Government steamer "M'Dowall" for a trip about the bay. Even then I could not recall him. He told me he was going up to Grass Valley to look after some mining interests in a few days and hoped to see me in S. F. Well, I thought of this man. Presently Mrs. A. said, "His name is of two syllables—accented on the first"—and then she asked me to signify assent if it was true—as it seemed to help her. I therefore said "Yes." After perhaps ten seconds she said, "It is a name that *sounds* like 'Parish,'" but, she added quickly, "That's not it"—a slight pause—"It is *Harris*." I, much astonished, said it was—when she added, "And his initials are 'C. H.," or whatever they were (I have now forgotten). I said that I did not know what his initials were. Then she began to describe the appearance of Mr. Harris, I assenting as she went on, and her description was as accurate as I could have given. A day or so afterwards she and I were going across the Bay to Berkeley to make a call, and arrived at the ferry depot just too late to catch the boat, and had to wait for the next one. As we sat in the waiting-room I saw this Mr. Harris enter, and at once went to him, shook hands, and brought him over and introduced him to my sister. I told him of the matter wherein his name figured; and before relating that part concerning his initials, I suddenly said, "By the way, Mr. Harris, what are your initials?" He said "C. H.," or whatever they were, but the *same* ones given by Mrs. A. It is of course possible and probable that his initials were upon the letter of introduction, but they were certainly gone from my conscious memory. Another instance:

Mr. Adam is an Englishman, and generally meets most of his countrymen of note who pass through S. F., and sometimes brings them home. One (not sure which) evening at Mrs. A.'s "At Home" quite a number filled her parlour, and among them a young Englishman—a stranger Mr. A. had picked up somewhere. The conversation turned upon the subject of telepathy, and this young man expressed much doubt of its reality, but begged Mrs. A. to "see if she could get anything" for him. His hostess good-naturedly assented, prefacing the attempt with the remark that she often failed. Taking his hand—many of the company gathering

about—after a moment she said, “I get the impression that you sold a lot to-day to a man, by the name of O’Brien, for 8000 dollars.” “Oh,” he laughed, “you are away off, for I never owned a lot, not even one in a graveyard; if I did, I think sometimes I’d go and occupy it.” “Well,” she said, “that’s the impression I get.” A lady who was sitting some eight feet from Mrs. Adam arose quickly and said, “That’s the queerest thing that ever happened to me. I sold a lot to-day to a man by the name of O’Brien for eight thousand dollars.” The faculty, whatever it is, apparently like other forces, acts or proceeds along the line of least resistance, and must therefore be like them, *natural*, and probably vibratory in its nature. This did not occur in my presence, but several others have. Mrs. Adam no doubt could furnish corroboration if addressed at 1449 Clay Street, S. F., Cal.

She possesses the faculty of pre-cognition to a wonderful degree. She is not a spiritualist, quite the reverse; is *intensely* prejudiced against the theory, or used to be; I have not seen her for two years.

G. V. CHASE.

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COLASI, PHILIPPINE ISLANDS, *August 15th*, 1902.

Dear Doctor,—As you desire some record of my telepathic experiences and my own views as to their source, I take pleasure in sending you the following account which I gathered from old diaries. I greatly regret that more complete records have not been kept.

In February, 1893, the Olympic Athletic Club of San Francisco gave a fête for the benefit of its treasury, and I was asked to take charge of Sybil’s booth. I had often read character from physiognomy and tricks of manner common to certain types, but prior to this I had never tried telepathy.

After the first evening in the booth I was walking home with a Britisher named Gadsden (now dead). As we walked along he said, “You don’t really think you can tell anything, do you?” I replied that I claimed to have no occult gift whatever. He said, “No one in this city or in America, for that matter, knows my birth-place. Could you tell me that, I would believe in telepathic communication.”

After a short silence (during which I was holding his arm) I said, “Bonchurch in the Isle of Wight comes to me.” My companion seemed much agitated, and said with surprise, “You are



right, and now I am convinced that you have some peculiar power."

"Well," I replied, "I thought of Ventnor first, so you see I was only guessing."

"Still more wonderful," said Gadsden, "for I was born ten miles from the coast midway between Bonchurch and Ventnor. I chose the question as being one impossible for you to answer unless you could read my mind."

Now, I look on that as a good case of pure mind-reading. I took courage from this experience, and during the rest of the fête I intrepidly read the past and future of those who came to my booth, and often with startling success, which I attribute, in part, to my own self-assurance.

Since 1893 I have told thousands of "fortunes" by impressions, and probably been successful with seventy-five out of a hundred. The greater number of trials have been with contact, though trials without contact, while on the whole not so successful, have sometimes given striking results.

Two years ago, at an evening at home, I was trying to get telepathic results for one of my guests. A strange lady, whom one of my friends had brought with her, was sitting behind me. I told the gentleman whose mind I was trying to read, that he had that day sold a piece of land to a man named O'Brien. He replied that I was wrong, as he had no land to sell. The stranger (a lady from Chicago whom I had never met before) said, "That is very strange, for *I* sold a piece of land to-day to a man named O'Brien."

There was in this case no personal contact.

One day during the Spanish-American war, my nephew, Mr. Chase, and I were watching the departure of some troops for the front from the steps of a private residence. Just below us sat a little woman with a faded shawl over her shoulders. I had a strong impression about her, and told my nephew to ask her if her name was not Smith, and if she was not born in Dumfries, Scotland. Mr. Chase asked her name and the place of her birth, to which she answered, "Mary Smith, and I was born in Dumfries."

There was no contact in this case, but in the following the young woman was brushing my hair at the time.

I was once visiting a family named Randall, at Hustisford, Wis., and was rather attracted to a pretty servant girl who used to help me with my hair. One day while she was with me I had a strong

impression concerning her, and asked her if her grandfather was not killed while crossing a river. She said she thought not, at least she had never heard of it. That night she went home to her mother (the daughter of a German pioneer), returning the next day very much excited, and saying that her mother had told her it was true; that her grandfather had been killed by the Indians while crossing the river with a boat-load of skins. The girl had no doubt heard the story in her childhood, but had forgotten it.

I have often turned to travelling companions and told them the month and place of their birth and have generally succeeded in getting their names. But in getting names I usually begin with the number of syllables, place the accent, get the initials, and then the whole name. This mode of procedure would lay me open to the charge of "fishing," and my own experience has shown me that where the "subject" was naturally very secretive, I have depended upon clues received in this way. With a good "subject" however this is not necessary, and the name generally comes to me immediately.

In 1897 I was introduced to a gentleman at the Savoy Hotel in San Francisco. His wife wished me to try and get his middle name. Upon taking his hand and closing my eyes I saw a large P and thought of an old friend whose name was Pettigrew. I told the gentleman that his middle name was Pettigrew, and was not surprised to have my guess confirmed. It is an interesting fact that the names of friends often help me to get the names of strangers.

A few weeks ago the local telegraph operator asked me to tell him the names of his father and mother. The operator's name is Patteson. I took his hand, and immediately thought of a family of Pattersons whom I had known in girlhood. The head of the house was named William and his wife was named Jane. I accordingly told the operator that his father's name was William and his mother's name was either Jane or Jenney, to which he assented. (I add his testimony below.) These coincidences are of so frequent an occurrence that they have ceased to astonish me.

As to the sources of my impressions, I will say that I fully believe telepathy accounts for many but not all. I find that so constant a practice has developed my powers of observation and induction so that I have grown to depend upon them more and more. Reading of individual character drawn from a general knowledge of the type represented has always been a great aid to

me. Moreover I believe that the "fishing" process may become so subtle and so habitual, that, coupled with a good observation and powers of rapid induction, it may be used unconsciously. And I have found that the majority of people are oblivious of those slight clues which they invariably give me.

A middle-aged woman, having a South German accent, came to me at a Church Fair where I had a booth. I noticed that she looked like a Luxemburg woman I had known in Europe, that she smelled slightly of carbolic acid, and that she had the assured air of one who earns her living. I also noted the inevitable marks of worry on her countenance.

I told her that she was born in Luxemburg, was a widow, a professional supporting two daughters, one an invalid, and that she had been brought up in the Catholic faith, to all of which she gave a wondering assent. Why she should have had two children instead of three I don't know, but all the rest was arrived at by observation and induction.

A short time prior to Feb. 1893 I had some heart trouble, but with that exception I have always had the best of health. When a girl I was often followed on the street by both men and women who later told me that they could not help it. And once at a theatre I was admiring a lady's gown through my opera glasses. A few moments later the lady in question came to where I was seated and said that she was dominated by an impulse that she could not explain.

MEDORA C. ADAM.

Messrs. J. C. Chase and Patteson corroborate Mrs. Adam's account:

I remember the episode related above by Mrs. Adam. During the war with Spain we were watching the troops from a neighbor's steps. My aunt told me that she had an impression regarding a woman just below her, and thought her name was Smith and that she was born in Dumfries. I asked the woman referred to and verified my aunt's impression. I do not think it possible that Mrs. Adam could have been acquainted with these facts.

J. C. CHASE.

Mrs. Adam told me that my father's name was William and my mother's name was Jenney, which was true. As Mrs. Adam is a stranger to me it would have been impossible for her to have learned these facts in any way.

LEWIS W. PATTESON.



## L. 1165. Dreams.

The following case was sent to Dr. Hodgson by Mr. Marshall Wait, an associate of the American branch. Accounts of the dreams (there were two) were related before the facts were known. In the first there was approximate coincidence in time. It will be seen that Mrs. Porter's dreams of an accident to her son are confirmed by her daughter and son-in-law, who heard of the dreams before the real accident was known to them. Mr. Wait writes:

5144 MADISON AVE., CHICAGO, *January 28, 1901.*

My dear Dr. Hodgson,—The enclosed statement of a repeated telepathic dream is procured for me by Mr. Le Roy R. Millner, a son-in-law of the percipient, Mrs. Porter. Mr. Millner has been employed in the same office with me for a number of years, and as we are in the same department, we have become quite well acquainted. I have also met Mrs. Millner and Dr. Porter, the agent in the case, and talked over the case with the latter preparatory to his writing me out a statement. They are all intelligent, educated, and conscientious people. I did not consider it necessary to see Mrs. Porter personally, as Mr. Millner takes considerable interest in Psychical Research, has read some of our publications, and understands what is necessary to make a case useful for us. Mr. Millner told me of the dreams very soon after their occurrence, and intended to procure the statements for me at once, but Mrs. Porter's husband died very suddenly a short time after, and as she was already in a nervous condition from recent illness, Mr. Millner was unwilling to trouble her about the matter until recently.

Dr. Porter sent me a rough draft of his statement to see if it was what I wished, but asked for its return so that he might put it in more formal shape. The re-written statement he handed to Mr. Millner, who has unfortunately mislaid it, but he has applied to Dr. Porter to again write it out, and the latter has promised to do so. Dr. Porter says that he came to Chicago the day of Mrs. Porter's dream. There was a celebration of some kind, either a "Peace Jubilee" or a "Dewey Celebration," I have forgotten which. There was a bicycle parade the first night of the celebration. Dr. Porter took a cab at the station, but found it impossible to pass the streets where the crowd had gathered, so dismissed his cab and stood watching the parade. He has no recollection of his

accident, but supposes that he was thrown down and trampled, as he found himself early next morning wandering around the streets of the North Side looking for the house of Dr. Nicholas Senn, with whom he studied medicine. He was painfully, though not dangerously, cut about the head, and, I think, had to go to a hospital for a couple of days. As he had come to Chicago quite unexpectedly, he had not notified his relatives, and as his head was covered with bandages he feared to shock his mother in her nervous condition, and so returned to Kalamazoo without going to see her, and from there wrote the first account of his accident. I believe a closer time relation between the accident and the first dream cannot be established, as Mrs. Porter took no special note of the time of her dream, and Dr. Porter does not know at what hour he was injured. I will forward Dr. Porter's statement as soon as I receive it.—Yours truly,

MARSHALL WAIT.

Mrs. Porter writes (her daughter, Mrs. Millner, also signing the account):

NO. 299 CEYLON AVE., CHICAGO, *Jany.* 19, 1901.

On the evening of October 7, 1899, my daughter, Mrs. Millner, and her husband went down town to see the bicycle parade, leaving me at home with the children. While they were gone I dreamed a very distressing dream about my son Guy (who was living in Kalamazoo), in which I saw him hurt in some way. When I woke the details of the dream were indistinct in my memory, but the painful impression was very strong, although I am not a believer in dreams, and am accustomed to pay no attention to them.

When Mr. and Mrs. Millner returned about 11 o'clock, I mentioned to Mrs. Millner that I had had "such a miserable dream about Guy," telling her the particulars as far as I remembered them. A few nights after I again dreamed of my son, and this time I distinctly saw him drawn out of a crowd of people and badly cut. This dream I also told to Mrs. Millner before its verification. The next morning I received a letter from my son, by which I learned that he had come to Chicago on the day of the bicycle parade and had met with a painful accident, being badly cut about the head; that he had gone to the house of a physician of his acquaintance, where his wounds were dressed, and that as his head was covered with bandages, he had returned to Kalamazoo

without coming to see me, fearing to shock me, as I had recently been in poor health.

Mrs. Millner signs this with me in attestation of the fact that I told her of my dreams before their verification.

K. B. PORTER.

MYRA B. MILLNER.

Mr. Marshall Wait supplied the subjoined further details:

5144 MADISON AVE., CHICAGO, *Feb. 20, 1901.*

DR. R. HODGSON.

Dear Sir,—Enclosed herewith I forward you Dr. Porter's statement in the matter of his mother's telepathic dreams. The "Wm. G. Porter" of his statement is, of course, the "Guy Porter" of Mrs. Porter's account. Dr. Porter always signs his full name, but is habitually called in the family by his middle name, Guy. . . .

The letters which passed between Dr. Porter and his mother have been destroyed, but I have succeeded in establishing a little closer time relation between the accident and the first dream. Mrs. Porter authorises me to say that she remembers that Mr. and Mrs. Millner came home that evening a little after eleven, and that she had been in bed but a short time when they came, so that the dream occurred between ten and eleven o'clock, and certainly not before ten. You will see by the enclosed letter of Dr. Porter that he fixes the accident at very near ten o'clock. . . .

MARSHALL WAIT.

Dr. Porter's statement was as follows:

2057 WILCOX AVE., CHICAGO, ILL., *Feb. 6th, 1901.*

To whom it may concern:

On October 7th, 1899, I left Kalamazoo, Michigan, about 4.30 p.m. over the Michigan Central R. R., arriving in Chicago, Ill., at 8 o'clock. I took a hack from the depot, intending to drive to the Briggs Hotel. Our progress was stopped near State and Madison Streets, by the crowd attending the bicycle parade of the Street Carnival then in progress. Owing to the intense jam I was forced to remain at the corner of State and Madison Streets until after the parade had passed. When the crowd broke up there was a severe crush, during which I lost my footing and was trampled, sustaining severe injuries about the head. I wandered about the city in a dazed condition a considerable portion of the night, and at five o'clock the following morning found myself on the north side, several miles from where I was hurt. I inquired for and was



directed to the residence of Dr. Nicholas Senn, the surgeon, who sent me to St. Joseph's Hospital, where my wounds were dressed at 9 o'clock. I passed the next day at a hotel (the Briggs House) and did not communicate with my relatives, fearing lest my bad appearance and bandaged head might prove a shock to my mother, who was in a very low physical condition at the time. I returned to Kalamazoo on the following afternoon, and was in bed about two weeks. On my partial recovery I wrote my mother of the accident in response to a letter from her, in which she stated that she had a dream on the night of the 7th of October, to the effect that I was hurt and in trouble. This letter to my mother was the first actual knowledge she had either of my trip to Chicago or my injury. I also understand from her that she had another dream the night before she received my letter, in which she saw me drawn from a crowd wounded and bleeding.

My injuries consisted of severe cuts and bruises on the face and neck, which bled freely. I sustained a slight concussion of the brain, which was overcome by two weeks of quiet.

My trip to Chicago was made suddenly and without notification to any of my relatives or friends. My mother's first dream coincided with the date on which I was hurt, and her second dream coincided with the day on which my letter to her was mailed. She received it, I believe, the following day.

WM. G. PORTER, M.D.

Mr. Wait also obtained corroboration from Mr. Millner as follows :

CHICAGO, ILL.

I heard of both of Mrs. Porter's dreams of her son's accident before their verification from my wife, but not from Mrs. Porter herself.

LE ROY MILLNER.

Dr. Porter wrote to Mr. Wait later :

2057 WILCOX AVE., CITY, *Feb.* 19, 1901.

MARSHALL WAIT, ESQ.,

108 La Salle St., City.

Dear Sir,—Answering your letter of yesterday as to time of the accident, it is a fact that the end of the parade had passed me by 10 o'clock. The crowd immediately broke up, and it was then I was hurt. Of course, I did not pay any attention to details at the time, but it is safe to assert that the accident to me occurred within a few minutes of 10 p.m.—Yours respectfully,

W. G. PORTER.

L. 1166. Dream.

Mrs. W. Pool dreamed that her brother, Mr. H. W. Caldwell, was dead; she told her husband her dream in the morning, and later a telegram announces his death. Mr. Caldwell had not been ill.

Mrs. Pool wrote to Dr. Hodgson:

SANTA ROSA, CAL., *Jan. 24th*, 1905.

Dear Sir,—Your letter of the 17th inst. at hand. I will gladly tell you everything about the dream mentioned in the papers.

Monday night (Jan. 2nd) I dreamed that the local undertaker here brought the dead body of my brother, Huntley Wells Caldwell, into my house in a coffin. I saw him (my brother) very distinctly in the dream. The coffin seemed to be open, and I saw his still white form as they carried him into the house.

In the morning I told my husband about the dream, but he only laughed, saying: "Perhaps Huntly would get married, as dreams usually go by contraries."

Then about nine o'clock he left the house for his office, and about fifteen minutes after his departure the telegram came, announcing the death of my brother.

I dressed hurriedly and hastened to the office to show the telegram to Mr. Pool, and the first words he uttered were: "Mercy! that's your dream."

I left here on the afternoon train for Los Angeles, as my brother was buried there. He died suddenly without any illness. His death occurred Monday night, and I received the telegram Tuesday morning.

(Signed) MRS. WM. H. POOL.

Mr. Pool wrote to Dr. Hodgson:

SANTA ROSA, CAL., *Aug. 7th*, 1905.

Dear Sir,—Referring to yours of the 27th ult., wherein you ask me to give you a few lines in confirmation of the facts concerning the most remarkable dream Mrs. Pool had the night before she received the telegram informing her of her brother's death at Los Angeles, some four hundred miles south of this city—the facts as I remember them are as follows:

Mrs. Pool, upon arising in the morning about seven o'clock, related to me that she had dreamed that her brother (Huntley Wells Caldwell) had died, and that she saw distinctly the undertaker, a Mr. Stanley, bringing the body into the parlour enclosed in a

casket. The dream seemed to impress her very much, but I, being sceptical of such matters as dreams "coming true," passed the incident with the remark that, as dreams have the opposite meaning, probably Huntley was to be married. As customary, I went to my office here, and shortly after arriving there, about 9 o'clock a.m., Mrs. Pool rushed in and tossed the telegram upon my desk, saying: "It is true! It is true! He is dead." Upon taking up the telegram, I read: "Huntley died last night. Mamma."

Huntley Wells Caldwell was a writer of much talent, and wrote under the *nom de plume* of "Huntley C. Wells," and some of his recent articles were upon the Mormon question, and were published in the New York papers, the *World* being one of them, I believe. He was a strong believer in psychological phenomena, and firmly believed that telepathy was not a fiction. Mrs. Pool also coincided to a certain extent with his ideas in these matters. The writer however having his time much occupied with business matters, has not studied along these lines, but must confess that this dream, if not a strong testimonial of the beliefs held by Mrs. Pool and her brother, was indeed a most remarkable coincidence.

WILLIAM H. POOL.

Further letter from Mrs. Pool to Dr. Hodgson:

SANTA ROSA, CAL., Aug. 12th, 1905.

Dear Sir,—Your letter of July 27th received, which I handed to my husband to answer. He has written what he remembers of the circumstances connected with the dream I had about my brother's death, and I enclose the same to you.

There are a few little incidents that occurred a short time before his death that may be of interest to you, and which I believe I did not mention in my previous letter. For about two weeks (or perhaps a little longer) before he died I had an unaccountable desire to dress in black. Many times when I would go to the closet to select a dress something seemed to urge me to select a black one. One day I unconsciously dressed myself entirely in black, and did not notice it until about half a block from the house. Then, with something of a shock, I realised I was dressed in mourning. Black from head to foot! I turned back home, and removed a black ribbon I had around my neck, and replaced it with a bright-coloured one; but I remained depressed all day. I seemed to come to myself with a shock when I noticed the black garments. Unconsciously I had selected every article black; that



is, I did not notice it as I put them on. And for many days before he died the first garment to come to my hand would be a black one. This rather annoyed me at times, as I do not care for black; but I never for a moment connected these things with any future events. I simply look back to them now.

Another thing. About a week before he died I was lying in bed quite wakeful—could not go to sleep, in fact (a very unusual occurrence for me, as I sleep well). I had been lying wide awake for some time when all at once I had the most dreadful sensation pass through me. It seemed to be a horrible chill, a feeling like ice that seemed to pass through my whole body, and make me quiver from head to foot. It was almost an agony, so horrible was it while it lasted. At the same time I cried out: "Oh! Huntley!" The next day, while busy with my household duties, I had the same sensation; but I did not utter his name. Both times that terrible sensation left me very weak, almost exhausted, although it lasted only a few minutes.

I cannot find the telegram I received from Mamma announcing my brother's death, although I have spent several days looking for it. But should I come across it at any time I will send it to you.

I remain, sincerely yours, (Signed) MRS. WM. H. POOL.

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#### L. 1167. Dream.

The following case is that of a premonitory dream. It was sent to Dr. Hodgson by Mr. G. W. C. Krebs. The dream was related on the morning after it took place to the mother and grandmother of the child to whom it referred. The fulfilment occurred about a fortnight later.

The weak point is that the child was evidently in the habit of crossing a dangerous street without supervision, and the uncle may have noticed this.

The subjoined letter of Mr. Krebs has three corroborative signatures attached:

BALTIMORE, *Nov. 24th*, 1902.

Dear Doctor,—In response to your favor of the 18th enclosing cutting describing an alleged premonitory dream by Charles Nolte of this city, and requesting me to make inquiries about the case, I send the following as the result of my investigation:

Mr. Charles Nolte, residing at 1503 Bank Street, an intelligent

man of about twenty-five years of age, who has charge of a machine in the large packing box factory of J. H. Thiemeyer & Co. on Caroline Street, one night about the first part of November had a very vivid and distressing dream.

In this dream the following scene occurred: while on his return from work in the afternoon, about 5.30 o'clock, he distinctly saw his sister's little daughter Helen, a very sweet and bright child of three summers, a special favorite of her grandmother Mrs. Nolte, crossing the street in front of her own home, 408 S. Caroline Street, on her way to see her grandma, apparently in the best of health, active, sprightly and full of glee as usual. At the same time, to his horror, Mr. Nolte saw a rapidly approaching trolley car, of which she appeared to be entirely unaware. In his anguish at her perilous situation, he could only call out to warn her, being unable to move a muscle, and completely paralysed for the instant, strong man though he was, and compelled to witness a scene he would cheerfully have risked his life to prevent.

Unnerved and distressed, he then awoke, greatly relieved to find it was only a dream.

The first thing he did in the morning, after leaving his room, was to relate the terrible dream to his mother, who was so impressed with the recital that she immediately went over to her daughter's, Mrs. John Liebig, and, after relating the dream, insisted that her grandchild should have extra care taken of her, so that no harm could possibly befall the little one.

Accident: on Thursday afternoon, November 13th, at 5.30 o'clock as Mrs. John Liebig's little daughter Helen, aged three years, was crossing the street in front of her home, on her way to her grandmother's, she was struck by a trolley car, and in a few minutes thereafter expired. A colored woman who was near heard the child call out just before the car struck her, "Oh grandma!"—  
Yours respectfully,

GEO. W. C. KREBS, *Associate*.

The above account of the dream and accident is perfectly correct.

Witness, GEO. W. C. KREBS.

(Signed) CHAS. NOLTE.

(Signed) DINA NOLTE.

(Signed) MRS. J. LIEBIG.

## CORRESPONDENCE.

CHALET KETTERER, CLARENS, SWITZERLAND,  
16th October, 1907.

DEAR SIR,—In this month's *Journal*, under heading "The Arensburg Poltergeist," I read with reference to Count Petrovo-Solovovo's "Explanation" (?), "The explanation offered seems to account satisfactorily for all the facts of the case."

The writer of this paragraph cannot surely have read Dale Owen's account, or he would scarcely have made such a statement.

1st. The occurrences took place in the middle of summer, *not* in autumn or spring, when the "Gründwasser" wells up.

2nd. This marvellous water, No. 1, must have made appearance and disappearance during the short period between the burial and the first discovery of coffin confusion, "by 3 or 4 of those who had been present."

Appearance and disappearance of the flood in the vault, No. 2, between above visit and that of Baron Guldenstubbé, who found "the coffins again in the same disorder."

Then follow elaborate precautions; doors of vault locked and sealed, fine ashes strewed over the pavement of the vault, and *on the stairs* leading down to it; setting of a guard, etc. After three days' interval, appearance and disappearance, No. 3, of the Gründwasser.

It will be observed that there is never any mention of *wet* in the vault, and the ashes which lay spread at the level of the vault floor were in their normal state. Residents in the island must have known all about "Gründwasser"; and had there been any sign of it, would have surely referred to it as a possible explanation.

"Gründwasser" cannot account for the strange terror of horses in the vicinity. Cases innumerable could be pointed out, going to prove that animals are possessed of second sight or an extra sense, which reveals the grisly supernormal to them, when human beings see nothing.

Finally, the noises heard in the vault, and which first attracted attention to it, *with* the horse-fright, can hardly be accounted for by rising water displacement of the coffins, which would be more or less noiseless and gradual, unless a modified maelstrom is supposed to have been at work in the vault.

As a humble student of metapsychic phenomena one is, of course, familiar with "explanations" of all kinds *re* supernormal phenomena. These "explanations" generally assume the witnesses of inexplicable phenomena to be devoid of the simplest powers of correct observation.

But the above explanation goes one better than most I have come across, in its sublime indifference to the trammels of circumstance.

I can only suppose that Count Petrovo-Solovovo was ignorant of the circumstances, or that he was actuated by a pardonable desire to close an incident obnoxious to the Buxhoevden family. "The matter had been hushed up at the time through the influence of the family." (R.D.O. *Footfalls*, bottom page 181, "Light" Publ. Coy. edition.)—I am, sir, yours faithfully,

F. M. GOVETT.



# JOURNAL

OF THE

## Society for Psychical Research.

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### *NOTICE OF MEETING.*

## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On TUESDAY, DECEMBER 17th, 1907, at 4 p.m.*

WHEN A PAPER ENTITLED

“A case of Cross-Correspondence between  
Mrs. Piper and Mrs. Verrall,”

WILL BE READ BY

MR. J. G. PIDDINGTON.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

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BAYNES, WILLIAM EDWARD COLSTON, Turf Club, Cairo.

**Beattie, J. H.**, Corpus Christi College, Oxford.

BENTHAM, MRS., 30 Lexham Gardens, Kensington, London, W.

BICKFORD-SMITH, R. A. H., F.S.A., 29 Ladbroke Grove, London, W.

BROOKE, E. G. DE CAPELL, Brushford, Dulverton, Devonshire.

DAMANT, MRS. H. C., Lammas, Cowes, Isle of Wight.

DARRAH, HENRY ZOUCHE, Junior Carlton Club, London, S.W.

FARQUHARSON, L. H., Timekeeping Office, Panama Railway Co.,  
Colon, Republic of Panama.

**Gaskell, Mrs. Francis**, 98 Portland Place, London, W.

GIDDINGS, MISS H. M., 810-11 New England Building, Cleveland,  
Ohio, U.S.A.

GIDNEY, ALEC RALPH, Aylsham, Norfolk.

HAWLEY, STANLEY, 19 Oxford Mansions, Oxford Circus, London, W.

HOFFMEISTER, MRS. W., Clifton House, Cowes, Isle of Wight.

HOWE, GEORGE B., 15 Beacon Street, Boston, Mass., U.S.A.

LABOUCHERE, THE REV. J. A., Sculthorpe Rectory, Fakenham.

**Lawther, Robert Allen**, Constitutional Club, London, W.C.

THE LIBRARIAN, Wellesley College, Wellesley, Mass., U.S.A.

MORRIS, NORMAN, 12 Old Court House Street, Calcutta, India.

LOWDEN-WARDLAW, JAMES, M.A., The Cottage, Edenbridge, Kent.

POPE, DR. CARLYLE, 1110 Euclid Avenue, Cleveland, Ohio, U.S.A.

POPE, MISS THEODATE, Hillstead, Farmington, Conn., U.S.A.

PORTER, MISS AGATHA, M.D., 18 Kensington Park Road, Notting  
Hill, London, W.

**Smith, W. Easton**, 132 Grove Street, Waterbury, Conn., U.S.A.

SPEAR, JOHN A., M.R.C.S., L.R.C.P., Morro Velho, Villa Nova de  
Lima, Minas, Brazil.

STEBBINS, CHARLES L., 15 Beacon Street, Boston, Mass., U.S.A.

**Trimborn, Joseph**, Durban, Natal, South Africa.

TRIMNELL, MISS H. L., 3 Talfourd Terrace, Hawley Road, Dartford.

**Whittlemore, Mrs. J. H.**, Nangatuck, Conn., U.S.A.

**Woods, Mrs.,** The Master's House, Temple, London, E.C.

**YOUNG, G. P.,** Burnside Cottage, Colston, Bishopbriggs, Glasgow.

**YOUNGHUSBAND, SIR FRANCIS,** The Residency, Kashmir, India.

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### COUNCIL MEETING.

The 87th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, November 7th, 1907, at 3 p.m.; Sir Oliver Lodge in the chair. There were also present: Mr. W. W. Baggally, Sir William Crookes, the Hon. Everard Feilding, Sir Lawrence Jones, Mr. J. G. Piddington, Mr. St. G. L. Fox-Pitt, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The minutes of the last meeting were read and signed as correct.

Seven new Members and twenty-four new Associates were elected. Their names and addresses are given above.

The monthly accounts for July, August, and September, and for October were presented and read.

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### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

The 20th Private Meeting for Members and Associates only was held in the large hall at 20 Hanover Square, London, W., on Thursday, November 7th, 1907 at 4 p.m.; Sir Oliver Lodge in the chair.

MR. J. G. PIDDINGTON read a paper entitled "A First Report on Cross-Correspondence Experiments with Mrs. Piper and other Automatists." The paper is not summarised here, as it will be continued at the next Meeting, and printed in full later.

Amongst those who took part in the discussion which followed were Mr. Calderon, Mr. Constable, Sir Lawrence Jones, the Rev. J. W. Hayes, and Mr. Fox-Pitt.



## MEMORIAL TO MR. MYERS AT CHELTENHAM COLLEGE.

THE members of the Society will be glad to hear that the Memorial to Mr. Myers proposed early last year, of which an account appeared in the *Journal* for May, 1906, has been completed.

On All Saints' Day, November 1st last, a memorial and dedication service was held in the College Chapel. There was a crowded congregation of subscribers to the Memorial and past and present students of the College. Among those present were Mrs. F. W. H. Myers, Miss Myers, Mr. L. H. Myers, Mr. Ernest Myers, Sir Oliver and Lady Lodge, General Sir Reginald and Lady Hart, Mr. and Mrs. Bruce-Pryce, Mr. L. Cumming (Rugby), Mr. D. Amphlett (Edgbaston), Miss Sturge (Ladies' College), Mr. A. S. Owen (Oxford), and Rev. A. T. Fryer (Cardiff).

Sir Oliver Lodge delivered an address on "The Communion of Saints," which he defined as "a fellowship of all the beings who help and love each other; some of them known to us, others at present unknown."

If any man had profound and living belief in this doctrine (he said) it was the man whom we are now commemorating, in whose honour a Memorial has been erected by friends in this place of early study, and whose spirit is certainly with us this day.

At one time, to his sceptical mind, annihilation seemed the probable doom both of the individual and of the race; and it was his instinctive rebellion against any such ghastly conclusion that constituted the motive power which so greatly influenced contemporaries, and has probably left an impress upon the world for all time. It became his life study to find a scientific proof of the immortality of the soul, and thus to vindicate the meaning and intention of the Creator.

Such scientific proof, in his own judgment and in the judgment of some of his co-workers, he was ultimately privileged to find. By critical and comprehensive and truly scientific study of weird and ultra-normal facts in human nature, which he strung together and illustrated in an ingenious and powerful

manner, he gradually rose, after years of doubt and hesitation, to a sublime and living faith in the divine ordering of the universe and its harmony with the highest aspirations of man. This belief was based in the first instance on the results of scientific investigation, but it ascended into the atmosphere of religion itself; and by its beacon light it did much to kindle a like faith and enthusiasm among the ranks of those who otherwise might have held aloof from an unpopular and apparently unpromising region of inquiry.

I shall now speak largely for myself, and try to represent very briefly our present position with respect to a surviving personal existence. I want to make the distinct assertion that no really existing thing perishes, but only changes its form. Physical science teaches us this clearly enough concerning matter and energy—the two great entities with which it has to do. And there is no likelihood of any great modification in this teaching. It may, perhaps, be induced in the long run to modify the form of statement and to assert conservation and real existence of Ether and Motion—or, perhaps, of only Ether in motion—rather than of matter and energy. That is quite possible; but the apparent variation of statement is only a variant in form; its essence and meaning are the same, except that it is now more general, and would allow even the atoms of matter themselves to have their day and cease to be—being resolved, perhaps, into electricity, and that into some hitherto unimagined mode of motion of the ether. But these details need not here be considered. The distinction between what is temporary and what is permanent is quite clear. Evanescence is to be stated concerning every kind of “system” and aggregation and grouping. A crowd assembles and then it disperses; it is a crowd no more. A cloud forms in the sky, and soon once more the sky is blue again; the cloud has died. Dew forms on a leaf, a little while and it has gone again—gone, apparently, into nothingness like the cloud. But we know better. In an imperceptible form it was, and soon into an imperceptible form it will again have passed, but meanwhile there is the dewdrop glistening in the sun, reflecting all the movements of the neighbouring world and contributing its little share to the beauty and the serviceableness of creation.

Its perceptible or incarnate existence is temporary. As a

drop it was born, and as a drop it dies; but as aqueous vapour it persists, an intrinsically imperishable natural substance. Even it, therefore, has the attribute of immortality. So, then, what about life? Can that be a nonentity which has built up particles of carbon and hydrogen and oxygen into the form of an oak or an eagle or a man? Is it something which is really nothing, and soon shall it be manifestly the nothing that an ignorant and purblind creature may suppose it to be? Not so, nor is it so with mind and consciousness and will, nor with memory and love and adoration, nor all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge; they are not nothing, nor shall they ever vanish into nothingness or cease to be. They did not arise with us, they never did spring into being, they are as eternal as the Godhead itself, and in the Eternal Being they shall endure for ever. But, then, what about personality, individuality, our own character and self? Are those things akin to the temporary groupings which shall be dissolved, or are they among the substantial realities that shall endure?

Even the life of an insect or a tree may, in some sort—must, as I think, in some sort—persist, but surely not its personal character! Why not? Because it has none. I cannot imagine that such a thing has any individuality or personality; it appears to us to be merely one of a group, a mere unit in a world of being, without personality of its own. At any rate, that is what I shall assume; and it is clear that what does not exist will not persist. How can it? We may at once admit that for all those things which only share in a general life, that general life will return undifferentiated and unidentified to its central store: just as happens in the better understood categories of matter and energy.

That is simple enough. But suppose that some individual character, some personality, does exist; suppose that not only life, but intellect and emotion and consciousness and will are all associated with a certain physical organism; and suppose that these things have a real and undeniable existence, an existence strengthened and compacted by experience and suffering and joy, till it is no longer only a member of the material aggregate in which for a time it is embodied, but belongs to



a universe of spirit closely related to immanent and transcendent Deity: what then? If all that really exists is immortal, we have only to ask whether our personality, our character, our self, is sufficiently individual, sufficiently characteristic, sufficiently developed, sufficiently real; for if it is, there can then be no doubt of its continuance.

In a remarkable book on the *Philosophy of Religion*, Professor Höffding, of Copenhagen, develops a theory of importance, which he calls the conservation of value. He teaches that what he calls the axiom of "the conservation of value" is the fundamental ingredient in all religions—the foundation without which none of them could stand. In his view, as a philosopher, agreeing therein with Browning and other poets, no real value or good is ever lost. The whole progress and course of evolution is to increase and intensify the valuable—that which "avails" or is serviceable for highest purposes—and it does so by bringing out that which was potential or latent so as to make it actual and real. Real it was no doubt all the time in some sense, as an oak is implicit in an acorn, or a flower in a bud, but in process of time it unfolds itself and adds to the value of the universe. This is the meaning of evolution.

Value must either be conserved, says Professor Höffding, or it must increase. Our experience of evolution suggests that it must increase. Certainly it passes from latent to more manifest forms; and though it sometimes swings back, yet, on the whole, progress seems upward. Is it not legitimate to conjecture that while matter and energy are conserved—neither increasing nor decreasing, but only changing in form—and while life, too, perhaps, is constant in quantity, though alternating into and out of incarnation according as material vehicles are put together or worn out, yet that some of the higher attributes of existence—love, shall we say, joy perhaps, what may be generalised as good generally, or as availability or value—may actually increase; their apparent alternations being really the curves of an upward tending spiral? It is an optimistic faith, but it is the faith of the poets and seers. Whatever evil days may fall upon an individual or a nation, or even sometimes on a whole planet, yet the material is subordinate to the spiritual; and if the spiritual persists, it cannot be stationary: it must surely rise in the scale of existence. From this point of view

the law of evolution is that Good shall on the whole increase in the universe, with the process of the suns: that immortality itself is a special case of a more general law—namely, that in the whole universe nothing really finally perishes that is worth keeping, that a thing once attained is not thrown away. There is no real waste, no real loss, no annihilation; but everything sufficiently valuable, be it personality, beauty, artistic achievement, knowledge, unselfish affection, endures henceforth and for ever, not only with an individual and personal existence, but as part of the eternal Being of God.

Whether or not this incipient theory of the conservation of value stand the test of criticism, it is undeniable that seers do not hesitate to attribute permanence and timeless existence to the essential element in man himself. You remember the eloquent words of Carlyle:

“What, then, is man? What, then, is man? He endures for but an hour, and is crushed before the moth. Yet in the being and in the working of a faithful man is there already (as all faith, from the beginning, gives assurance), a something that pertains not to this wild death-element of Time; that triumphs over Time, and is, and will be, when Time shall be no more.”

For, after all, there is a unity running through the universe, and a kinship between the human and the divine. “All omens,” says Myers, “point towards the steady continuance of just such labour as has already taught us all we know. Perhaps, indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory, thing. That which lies at the root of each of us lies at the root of the Cosmos, too. Our struggle is the struggle of the universe itself; and the very Godhead finds fulfilment through our upward-striving souls” (Myers’ *Human Personality*).

Reverting to his previous words that Friendship and Faculty will survive bodily death and affection bridge the chasm, Sir Oliver concluded with an exposition of the deceased’s investigations into the problem, culminating in his belief that this life is but a stage towards a higher life, a type of which may yet be seen upon this earth.

## CASES.

## L. 1168. Dreams.

The following case was also sent to Dr. Hodgson by an acquaintance of his, whose name as well as those of his friends is suppressed for obvious reasons. Mrs. C. dreamed two nights running that Mrs. A. was trying to induce her (Mrs. A.'s) husband to lend money to Mr. B.; she wrote to Mrs. A. warning her to desist. Mr. B. was unknown to Mrs. C.

DR. HODGSON'S informant wrote:

NEW YORK, *Mar.* 20, '93.

My dear Sir,—I am a member of the Society for Psychical Research, and have followed your work for some time with much interest. I am a sceptic but a seeker after knowledge.

Many strange tales reach me, which I have usually been able to attribute to diseased brains.

I present you herewith a story which differs from any that I have yet heard. One distinguishing feature is that there is documentary evidence available to prove the truth of the essential parts. Moreover it is of very recent occurrence.

Mr. A. is a gentleman of unquestioned character and standing. I have known him well for twenty years. He is unusually careful in his statements—is not given to any “isms,” and is not a believer in spiritualism. I have his permission to give you this story to be used as you see fit, upon the condition that no names shall be given except to you personally.

If an interview with him is desired, an appointment can doubtless be made by addressing me. Mr. A. has written to the lady in Colorado asking on what nights the dream occurred. You will notice from the dates given that there is a fair presumption that they occurred on the nights of March 9th and 10th or 11th, the precise nights when Mrs. A. was most intently considering the proposed loan.

As far as Mr. A. knows, neither Mr. B. nor Mrs. C. so much as knows of the existence of the other. Mr. A. says that he knows Mrs. C. to be a lady of the very highest character.

The following general statement of the case was enclosed in the above:

March 9th, 1893, Mr. A. (a business man engaged in business in New York) received a letter from a friend (Mr. B.) dated 8th,



asking for a considerable loan required to relieve his business from embarrassment. Mr. A. took the letter to his house in a suburban town, and showed it to his wife on the evening of the 9th, asking her advice. Between the desire on one hand to oblige a friend, and on the other reluctance to risk a large sum of money, the subject became one of serious importance and consideration for some days.

Mrs. A. has a friend living in Colorado, whom we will call Mrs. C. They were schoolmates and have maintained a mail correspondence to the present time, the exchange of letters being not frequent. Recently (say about the last of February) Mrs. A. received a letter from the son of Mrs. C. to the effect that his mother was ill and unable to write.

On March 14th Mrs. A. received a letter from Mrs. C., in which, after apologising for writing upon such a subject, she says that at the risk of being laughed at she must write to tell her of a dream that she has had "twice in succession." She relates the dream, in which she saw Mrs. A. pacing up and down in a room in her house troubled in mind about a loan she was thinking of making. A voice came to Mrs. C. saying, write and tell her not to lend the money. She will regret it.

Mrs. C.'s letter was written apparently while she was still ill, and it was with difficulty she found strength to write. The letter referred to no other subject.

Dr. Hodgson's informant further wrote:

NEW YORK, *March 24, 1893.*

Dear Sir,—Your letter of 21st inst. is at hand. In response I send herewith a statement written by Mr. A. in his own hand, but to which, for personal reasons, he is unwilling to affix his signature. His statement embodies a copy of the letter from Mrs. C. The original of Mrs. C.'s letter I have seen and carefully compared with this copy made by Mr. A., and certify to its being accurately transcribed. Mr. A. is not willing to permit the original letter from Mrs. C. to leave his possession.

My original statement of this case I find was not quite accurate in two particulars, which may be immaterial, but it is well to be exact. First, peculiar personal relations had much more to do with the question of making the loan than friendship or pecuniary risk. On this account Mrs. A.'s mind was more intently occupied in considering the matter than would have been the case otherwise.

Second, Mrs. A. and Mrs. C. were not schoolmates, but formed their acquaintance while taking music lessons from the same teacher, say fifteen years or more ago.

You will note that in Mrs. C.'s dream Mrs. A. was "quite inclined towards the transaction." Mr. A. says this is correct. It is probably also correct that Mrs. A. wore a "lace scarf about her head," though of this she cannot be certain. Mrs. C. had seen Mrs. A. wearing such a scarf a year or so ago.

Mr. A. says that Mrs. A. thinks it is certain that Mrs. C. has never heard of Mr. B. Mrs. A. also feels certain that nothing she (Mrs. A.) has ever said to Mrs. C. could convey the information or suggestion that she was likely to be asked for a loan by *any one*.

No reply has as yet been received by Mrs. A. from Mrs. C. as to the exact dates of the dream.

I regret that the circumstances are such as to preclude the use of names in this case. I am willing to endorse fully Mr. A.'s statements upon my knowledge of his character.

Mr. A. wrote:

NEW YORK, *March 24, 1893.*

On the 9th of March, 1893, I received from Mr. B. a letter dated March 8th, 1893, asking for a loan of a considerable sum of money. The circumstances in the case called for very careful consideration, and certain peculiar personal relations to Mr. B. and his family connections made it important to have the advice and opinion of my wife. I therefore showed Mr. B.'s letter to her, and asked her to think about it for a day or two, which she did, and talked with me on the subject on the evening of March 9th, and also from time to time on the 10th, 11th, 12th, and 13th of March.

On the 14th of March she received from a friend—Mrs. C.—living in a Western town about 2000 miles from New York, a letter dated and posted March 11th, 1893, as follows:

"My dear Mrs. A.,—Although still confined to my bed as I wrote you, and finding it a physical difficulty to write, a dream of you, which has come to me two successive nights, is so real I must transcribe it to you, however lightly you may choose to consider it, and I beg your generous heart to pardon any presumption which may appear in my making sufficient of it to send you a description.

"I saw you walking meditatively up and down a path in your home, with a lace scarf about your head, considering a loan of which you were contemplating the making. You were quite inclined to the transaction, but a voice kept saying to me, 'She will regret it—tell her not to. It will lead to grief for her, and for many reasons be a mistake.'

"My dear friend of the olden and the present time, laugh if you will, but accept the interest and affection which prompt my writing, and with love to your household, believe me ever your faithful friend,

"[Mrs.] C."

Mrs. C. has not been East within the past six months.

I have the best reason to believe that she has never seen Mr. B. nor any of his family relatives or connections. My wife is quite positive that she never mentioned him nor any of his connections to Mrs. C., and that Mrs. C. does not know of his existence.

## G. 282. Haunted House.

The Secretary of the Society went to see Mr. Veran (the name is fictitious), the tenant of this house, a greengrocer's shop, on October 15th, 1907, and obtained statements from the tenant, his wife and three servants. The statements were taken down from dictation and are in the words of the witnesses themselves, but they contain answers put to them in cross-examination by the Secretary, as well as their own spontaneous accounts of what happened. A tradesman living next door confirmed the story to some extent, although he was sceptical as to many of the alleged facts; but he was unwilling to sign any statement.

Mr. Veran said:

We came in here in the beginning of September.

To begin with, the servant complained as to noises. 29th September, twenty [minutes] to twelve [midnight], I heard a terrible noise in the kitchen, and thought some one was breaking in. I listened for some time, and it got more serious. The bells, which are disconnected with any place where they could be tampered with, began to ring furiously. I and the man (Bert) and a policeman went to the kitchen, and found no one. A noise like rapping on the wall continued after we were in the basement. There are stables next door, which might account for some of the noise. This was the only night I heard the noises. My wife heard the bells on October 10th, at 5 a.m., so did the servant.

When the shop was being fitted up for me, Mrs. M., who was cleaning the place up, heard inexplicable noises. She and a shopfitter found the man's bedroom locked, but there were footsteps inside; the man [the shopfitter] said, "Come out, mate; we won't touch you; the place is empty." He eventually broke open the door, and found no one there.

The doors open of their own accord, and we hear the latch go, though we don't see the handle turn. My brother-in-law has heard the tapping on the door and seen a door open. The dog has got quite thin since.

JOHN VERAN.

Mrs. Veran's statement was:

On 3rd October, at 4.30 a.m., I heard footsteps coming downstairs, and the dog barking, and I holloaed out, but there was no answer, and my door came open. I went to see who opened my door. I saw a woman in black, with sharp features and a large black hat. I screamed, and she vanished. On the 4th October, at 3 p.m., I was lying on the couch in the dining-room. I heard tapping at the door, and then she came up in a cloud, dressed as before, beside the couch. I was wide awake and terrified. I have seen her on several occasions since. She has touched me twice. Once she shoved me in my husband's presence (October 8th), but



we neither of us saw her (in the dining-room). I won't stop here. It would drive me mad. We never heard any stories about the house till after this happened. The apparition seems to come from the bath-room. The butcher next door seems to know about the bath-room, but won't say what he knows. He recognises the apparition as the wife of the previous tenant.

On 4th October, between 4 a.m. and 5 a.m., I was going to call Maggie. I was feeling nervous, because of the day before, and I saw a man brush by me. His hair was brushed up, and his shirt sleeves were tucked up. He took no notice of me. After that I would not sleep in the house for a week.

On October 13th, at supper, a piece of bread was thrown violently to the floor, wide of the table. I couldn't eat any supper afterwards.

MAY VERAN.

The maid-servant stated:

I only heard footsteps (a man's) on the bottom stairs first (5th September), but I thought it was next door. The second time I thought it was the man, but he had not come. The first time I saw it was 5th October. I was going upstairs with a tray, at about 1 a.m., and saw the back of a woman, like a nun, all in black. She seemed to be going in to the dining-room. I was frightened, and put the tray down and ran downstairs. I have not seen her since. I have neither seen nor heard anything else.

MAGGIE ———

The two men-assistants in the shop stated:

On the Wednesday the bells rang twice. Bert and I were in the kitchen, then I heard X. scream, and she came almost fainting downstairs, and I went up the stairs, and saw a tallish woman in a black dress and big hat. That's all I have seen, but I have heard walking. And there's more noise than ever in the bath-room.

CHARLES ———

I came here a week before my master, and heard mysterious noises, but took no notice of it, and did not mention it. Then on the Sunday the bells began to ring, and there was no one there. On the Wednesday after the bells rang again; we were in the kitchen, between 9 and 10. Soon after this the servant started screaming. I found her nearly fainting on the stairs. As the other man came up the stairs, I saw the vision glide past me up the stairs. I did not mention it to the other man, but he told me about it, for he had seen her too, when I got back to the kitchen. I've not seen it since. While the mistress was away it was all quiet, since she came back it has begun again. The last time I heard the footsteps was last week. Altogether I have heard the footsteps quite half-a-dozen times.

BERT ———

On analysing the evidence, one observes at once that the first phenomena were the most simple and the most easy to

account for. Mice and rats are frequently responsible for the unnecessary ringing of bells, and the noises which horses in an adjoining stable can produce at night are many and varied. It seems not unlikely that the effect of these noises on the mind of the wife of the tenant was sufficient to account for the apparition which she saw. At least it was evident afterwards that she had got into a very nervous condition. Nor must one forget that although she and her husband appear honestly convinced that they had heard no traditions with regard to the house previously, it is always very difficult to say after the event the particular dates on which rumours have been heard. Indeed, it seems extremely likely that the stories regarding the ringing of the bells and other noises were discussed by the neighbours, who could hardly have refrained from giving an explanation in accord with what they knew of previous tenants.

The husband's evidence is not of great importance, as he, at any rate, did not see an apparition. The evidence of the servants is at first sight more impressive, as they apparently did see something. But Maggie had clearly got into a very nervous state—partly through the noises, and partly through hearing of her mistress's previous experiences—before she saw the figure, while the testimony of the two men did not strike the Secretary as being given with absolute sincerity.

The case then appears on the whole to be an excellent instance of the way in which a ghost story may grow up from very slender foundations, so that if it is not examined from the very beginning, the signed evidence eventually obtainable would appear almost conclusive of some supernatural agency.

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## CORRESPONDENCE.

### THE ARENSBURG POLTERGEIST.

(*To the Editor of the JOURNAL S.P.R.*)

November 16th, 1907.

SIR,

May I be permitted a few comments on Mr. Govett's letter on the Arensburg Poltergeist, which appears in the current number of the *Journal*.

Mr. Govett objects to the phrase used in the October *Journal*

that Count Solovovo's explanation—that the disturbances were caused by underground water—seems to account satisfactorily for *all the facts* of the case. I retain the italics, which are Mr. Govett's own, as they serve to emphasise my first point, namely—that Mr. Govett fails, as it seems to me, to distinguish between "facts" and third-hand or even more remote testimony for facts, and it is apparently Count Solovovo's endeavour to preserve this distinction that has brought him under the ban of Mr. Govett.

I believe that the sole authority for the story of the Arensburg Poltergeist (until Count Solovovo obtained some confirmation of it from the Buxhoevden family) was Dale Owen. Owen's account came from the daughter and son of Baron von Guldenstubbe, who had heard it from their father. Their account is therefore second-hand, and Owen's version third-hand. Not only so, but Baron von Guldenstubbe himself is only stated to have witnessed the disarrangement of the coffins and the precautions taken to preclude human agency, and to have drawn up the official account of these events—the existence of which account, by the way, careful enquiries have failed to substantiate. (See *Journal S.P.R.*, February, 1907.)

The supplementary details of horses being frightened and of noises being heard in the vault are not said to be contained in the official account, nor are they vouched for by Baron von Guldenstubbe. That is, they are not related even at third-hand, and are obviously rumours of a kind which we know from long experience tend to accrete round such narratives. I think, then, that the term "facts" may fairly be confined to what is contained in the official account, as described by Owen.

The letter printed in the October *Journal* affords strong evidence, which Mr. Govett practically ignores, that as a matter of fact in this particular cemetery water does sometimes occur in the vaults, and that coffins have been found actually floating in them—*head downwards*, like the coffins in Owen's narrative. The discovery may have been first made some time later than 1844, the date of the Poltergeist.

Disturbances of coffins from the same cause are not unknown in other places—*e.g.* a case has occurred recently at the Edgware Parish Church. *The Times* of August 3rd, 1907, reports a sitting of the Consistory Court of London, at which a petition was presented by the vicar and churchwardens of the parish of Edgware for a faculty to authorise the removal of human remains buried under the church. It was stated that under the centre of the church and under the transepts was an almost continuous series of brick graves, having large flagstones on the top. The graves were found to be filled with water to the depth of 4 ft. to 6 ft., in which some of the coffins and decayed bones were floating.

Of the theory that the Arensburg coffins were disturbed by water Mr. Govett says: "The occurrences took place in the middle of summer, *not* in autumn or spring, when the *Gründwasser* wells up."

I think—to quote Mr. Govett's own words—"the writer of this



paragraph cannot surely have read Dale Owen's account, or he would scarcely have made such a statement."

According to Owen, the first time the coffins were found disarranged was after (he does not say how long after) the interment of a member of the Buxhoewden family who had died "about the same time" that a complaint was made to the Consistory; namely, at some time (unspecified) after eleven horses had "one day in the course of July" had a panic in the cemetery. This is Owen's nearest approach to the mention of any particular time of year when the coffins were disturbed. The other occasions took place later, and from the narrative would seem to have extended over a considerable period, probably well into the autumn.

Mr. Govett remarks further that the water must have appeared and disappeared, in the first case, during the short period between the burial and the discovery of the confusion of coffins. But there is nothing in Owen's account to show that the confusion had not taken place long before it was discovered by those three or four bold spirits who ventured to examine the vault on this occasion.

As to the wood-ashes strewn over the pavement, the effect of water rising and subsiding again would probably have been, if anything, to make their surface smoother than before.

Mr. Govett lays special stress on the "strange terror of horses in the vicinity," and observes that "cases innumerable could be pointed out, going to prove that animals are possessed of second sight." I would remind him that not one of these cases comes to us at first-hand, and—so far as I can remember—in no single case (with the doubtful exception of Balaam's ass) did the second-hand reporter himself receive a verbal account from the percipient. Here again I would urge that the distinction should be maintained between facts and second-hand testimony about or inference from facts.

Finally, Mr. Govett "can only suppose that Count Petrovo-Solovovo was ignorant of the circumstances, or that he was actuated by a pardonable desire to close an incident obnoxious to the Buxhoewden family." To bear out this supposition, Mr. Govett quotes a sentence from Owen: "The matter had been hushed up at the time, through the influence of the family" (Owen, *Footfalls on the Boundary of Another World*, London, 1861, p. 191). If Mr. Govett had himself devoted a little more attention to the circumstances, he would have discovered (1) that the "matter" which "had been hushed up" was not the disturbance among the Buxhoewden coffins, but the suicide of a member of their family; (2) that Count Solovovo, far from closing the incident, has contributed materially to its re-opening, by causing a careful, though fruitless, search for the alleged official account to be made in 1899 in the official archives both at Riga and at Arensburg, and, later, by having enquiries made on the spot by a present member of the Buxhoewden family, the result of which enquiries were placed at our disposal.

I am, SIR, Yours faithfully,

ALICE JOHNSON.

# JOURNAL

OF THE

## Society for Psychical Research.

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### NOTICE OF MEETING.

## A General Meeting of the Society

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On THURSDAY, JANUARY 30th, 1908, at 4.30 p.m.*

WHEN A PAPER ENTITLED

## “Automatism and Possession”

WILL BE READ BY

SIR OLIVER LODGE, F.R.S.

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N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

## NEW ASSOCIATES.

BOVENSCHEN, F. C., 26 Sunderland Road, Forest Hill, London, S.E.  
CURWEN, MRS., Horncop, Heversham, Milnethorpe.  
EMMET, THE REV. CYRIL W., West Hendred Vicarage, Steventon.  
HALE, RALPH T., 15 Beacon Street, Boston, Mass., U.S.A.  
LANDMAN, SAMUEL, M.A., 178 Camden Road, London, N.W.  
LENON, JOHN WALTER, Kiamara Estate, Nairobi, B.E.A.  
LYON, MISS C. C., Topcroft, Guildford.  
MANUEL, ALEXANDER, M.B., 2 Marlborough Gate, London, W.  
PEACOCK, W. H., M.B., 285 Uxbridge Road, London, W.  
PENHA, A. DE LA, University College, Oxford.  
STOCKER, MISS MARY IDA, Dunorlan, Harrogate.  
THOMAS, ERNEST SEYMOUR, Turf Club, Cairo.  
WHITE, DR. GORDON, Nashville, Tenn., U.S.A.

## COUNCIL MEETING.

THE 88th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, December 17th, 1907, at 6 p.m.; Sir William Crookes in the chair. There were also present: Mr. W. W. Baggally, Professor Barrett, Mr. G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. M'Dougall, Mr. J. G. Piddington, Mr. F. Podmore, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, Mr. V. J. Woolley, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The minutes of the last Meeting were read and signed as correct.

Thirteen new Associates were elected. Their names and addresses are given above.

The monthly accounts for November were presented and read.

The Secretary having read extracts from letters he had received from Canada and New Zealand asking for advice as to the formation of local Societies for Psychical Research, an



informal discussion took place on the subject of Branch Associations, and eventually a Sub-Committee, consisting of Professor Barrett and Messrs. W. McDougall, H. Arthur Smith, and V. J. Woolley, was appointed to investigate the subject and to report to the Council at a future date.

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#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 21st Meeting for Members and Associates only was held in the large hall at 20 Hanover Square, London, W., on Tuesday, December 17th, 1907, at 4 p.m.; Mrs. Sidgwick in the chair.

Mr. J. G. PIDDINGTON read a paper entitled "A Case of Cross-Correspondence between Mrs. Piper and Mrs. Verrall." The paper will be published in the *Proceedings*.

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#### COMMENTS BY DR. F. C. S. SCHILLER ON A CRITICISM OF PROF. HYSLOP.

PROF. HUGO MÜNSTERBERG, of Harvard University, still believes in the divine right of professors. He still believes that he has been providentially appointed as "the psychologist," and ordained to enlighten the American people concerning every *cause célèbre* which excites the passing enthusiasm of the American reporter. And I do not know that there would be much harm in this amiable belief, if it were not associated in him with two other very common human traits, viz. strong prejudices and an intolerant temper. These three characteristics unite to detract somewhat seriously from the value of the criticism he passes on Prof. Hyslop's account of communications purporting to come from Richard Hodgson, which he has published in the *Boston Sunday Magazine* for Nov. 3, 1907.

The pith of Prof. Münsterberg's criticism seems to be contained in the following paragraphs:

"Wherever mediums eke a living from the silly credulity of superstitious believers, it became for awhile the fashion to get messages from Hodgson. Yet the fraud was so evident that serious

mindful occultists hardly gave any attention to these cheap tricks. But soon the situation changed. It became known that Hodgson's friend, Prof. Hyslop, the founder of the new American Society for Psychical Research, had attained to contact with the deceased, and again through the agency of Mrs. Piper. Mr. Hyslop is a conscientious, scrupulous scholar, and, as to Mrs. Piper, it seems unreasonable to be suspicious of conscious fraud. The careful reports of these experiences have now been published. . . .

" . . . I admit Dr. Hyslop's best will for strict reserve; yet there seems to be not the slightest occurrence between Dr. Hyslop and his mediums which is not entirely explainable from the kind of abnormal brain action which every psychologist knows from observation of hysteria and hypnotism, of dreams and neurotic aberrations—abnormal happenings which certainly do not need the spiritualistic machinery. But while the psychologist rejects, in the one case as in the other, the explanation through spirits as superfluous and illogical, he ought to be willing to confess that behind the mere argument of reason stands more powerfully still the argument of emotion: his whole being abhors this repellent caricature of immortality, this vulgar materialism which makes the after life a trivial continuation of the lowest stratum of our personality.<sup>1</sup>

"Of course this ethical and religious aspect of the great problem lies to-day outside of our discussion. If we were to consider it, we should have to insist that the idea of eternal life is deprived of its highest meaning as soon as it is taken as such a temporal habitation of man in remote quarters. But I wished to abstract here from the speculations of the philosopher; I wished to deal with our question only as a psychologist. The problem is thus not whether our dead friends are going on with their existence and are willing to talk; it is only whether such automatic writings can be accredited as supernatural messages from them.

"Of course, the public at large would hardly have been influenced so much by the *slate* writing of pathological mediums if there did not exist a latent belief that all such unconscious utterances spring from a deeper subconscious personality. Such a subconscious self may then be free from the limitations of our conscious self, may have knowledge and insight which go beyond our conscious powers, may thus perhaps enjoy a kind of long distance wireless connection with other selves, and may afford, finally, even the longed for information from the dead. But it is the duty of the scientist to

<sup>1</sup> All this seems a very naïve confession of prejudice.—F. C. S. S.

emphasize that this belief, which is so fruitful for every superstition, has not the slightest basis in fact: there is no subconscious personality whose powers are by principle different from or superior to the functions of our conscious self.<sup>1</sup>

"Indeed, there is no conscious life which does not depend upon unconscious factors. When we remember a face, a landscape, a name, a verse, which we saw or heard years ago, the impressions must have remained in us unconsciously, and we may be only doubtful whether we have to call them unconscious ideas or whether the unconscious process was simply a brain state. In the same way most of our actions and thoughts are prepared and decided outside of consciousness. When we talk, we are not beforehand conscious of the movements of our lips and tongue, mostly not even conscious of the words; the impulses to these speech movements in conversation result from our unconscious brain activities, and yet we do not say that a subconscious personality selects our words: it is our true self which is working. Our only normal personality is thus made up in the largest part of its functions from unconscious ideas and brain states, and all these unconscious processes are constantly producing effects for which we alone are responsible, and not a hidden, second person in us."<sup>2</sup>

"And there is nothing changed in principle if by a mental disease—for instance, hysteria—the final effects of these unconscious doings remain themselves also unconscious to the actor. The speaking or writing goes on then as normally as a result of the unconscious states, and the difference is only that the writer does not know that he, or rather she, is writing. That is abnormal and pathological; but it gives not the least reason for believing that the writing therefore results from a deeper layer of the person, that a deeper spring of knowledge is touched, or that a hidden and mysterious personality comes to light. The unconscious scribbling of these automatic writers is entirely their own mental product, and the lack of conscious control can only decrease its value, and cannot possibly raise it to the height of an inspired revelation from supernatural spirits."

<sup>1</sup> A delightfully dogmatic begging of the question.—F. C. S. S.

<sup>2</sup> Prof. Münsterberg does not seem to realize that the relation of "secondary" and "subconscious" personalities to the "normal" self is a question not for dogmatism, but for inquiry. And how, one is curious to know, does he reconcile his metaphysical "idealism" with the physiological materialism of his appeal to "brain states"?—F. C. S. S.



As to the particular case that has roused Prof. Münsterberg's ire, Prof. Hyslop, as readers of *Proceedings* are probably aware, is extremely conscientious in publishing extraordinarily elaborate and uncompressed accounts of his experiments, such as would never be expected, and hardly tolerated, in any recognized subject of scientific investigation. Now, in view of the novelty of Psychical Research, and the multiplicity of the sources of error with which it is beset, it is probably wiser to state explicitly and at length many things which in ordinary scientific experimentation would be taken for granted, as covered by the readers' general confidence in the competence of the experimenter. But it is evident that to state everything in full must lead both to dullness and to a good deal of triviality, on which a prejudiced critic may fasten if he chooses.

It may be said, however, that (on Prof. Münsterberg's own showing) the commonplaceness and triviality of his selections from Prof. Hyslop's too voluminous reports in no wise exceeds that of his criticisms. The attitude "I won't believe in what you tell me of the spirit world, because it is not nearly romantic enough" is very trite. So too is the attitude "what the professor doesn't recognize, isn't true." So is the attitude "ultimate reality must bear out my metaphysic." But surely Prof. Münsterberg could pacify the poet within his breast by reading Vergil or Dante, the professional by studying a few of the strange cases of credulity and incredulity which diversify the annals of science, say the N-rays fiasco and the Martian "canals" (which have at last had their scientific place in nature fixed by the photographic plate), and the speculative dogmatist by cultivating a sense of humour and realizing that the grotesque spectacle presented by the history of philosophy, to wit thousands of metaphysicians each hazarding a cocksure affirmation about ultimate reality which no other human being has ever been able to agree with, is to the full as "silly" as men's readiness to declare a difficult problem solved on insufficient grounds. He need not on this account have fallen foul of Prof. Hyslop's praiseworthy and well-meant efforts. Curiously enough, the same paper contains an amusing illustration of the fallaciousness of Prof. Münsterberg's method of criticism. In another article Mark Twain tells, in his inimitable way, how the secret of a lifetime was revealed by the innocent-looking question, "Tell me! What is the special peculiarity of smoked herrings?"

Nevertheless I think it would be well if psychical researchers

would try to meet Prof. Münsterberg's strictures. Only he must co-operate, *e.g.* by sending in a brief sketch of the sort of after-life he would like to have and to have testified to by the "spirits," in order that mediums might know where to look for the where-withal to please him. If it should then turn out either that nothing would satisfy his notions of his spiritual dignity, or nothing short of the *ipsissima verba* of his own metaphysics, or nothing that seemed at all attractive and convincing to any one else, one would at least be enabled to estimate Prof. Münsterberg's criticism at its true value.

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### CASE.

#### P. 280. Impression.

THE following case is a somewhat unusual one, the initial experiences of the percipient, Miss X. Y., being vague and unassociated with any particular person, though as they became intensified her thoughts lingered on a certain person whom she had not seen for thirty years. At the time of her unpleasant sensations this person was in good health, but he died suddenly a few days afterwards. She writes:—

*November 5th, 1907.*

DEAR SIR,—It has been suggested to me to send you an account of some strange mental experiences which came to me last spring—between the middle of April, and the middle of May. These experiences I can only describe as great waves of feeling, which carried me back to scenes long past, and among persons whom I had almost forgotten, but which seemed for the time as real as the surroundings of my present life. It happened to me three or four times at intervals of some days, each time taking me back to a more distant past, and becoming increasingly vivid. At first I shook the feeling off, and worked harder than usual; but when the same thing was repeated more and more forcibly I became alarmed lest I might be losing my reason. The alarm became positive distress with the last of these experiences. I am a teacher, and was occupied with some very dull children when it came upon me. In a moment I was overwhelmed with a flood of memories, which carried me so entirely into far different surroundings, that it was difficult to continue my work; at the same time I became convinced that there was a purpose in what I was undergoing.

As soon as I could be alone and think it over a feeling of intense

suspense took possession of me, concerning some event intimately connected with myself which was about to happen. In great distress of mind I sought refuge in prayer that I might understand these extraordinary experiences, and make no mistake about anything I ought to do. I then set myself to think of all the persons with whom I have been associated in the past, any of whom might be needing me. The only one on whom my thoughts lingered was a gentleman, between whom and myself there existed a romantic attachment in my very early youth, he being nine years my senior. Over 30 years ago we were parted,—at the time through a foolish misunderstanding, and later through circumstances. For many years I retained the hope of seeing him again; but as time went on I could only conclude that he had forgotten me; and among the cares and responsibilities of a very active life the remembrance of him faded from my mind. However, within an hour or two of my prayer for guidance I had decided to see him at the earliest possible moment, though it meant a journey of over two hundred miles; and had I been free I should have started at once: as it was, I had to content myself with the determination to go at the end of the term.

Neither of the scenes to which I had, (so to speak), been transported had any connection with him, but the impression became too vivid to be questioned.

This happened, I believe, but am not perfectly certain, on May 17, at which time the gentleman was in good health, as I have ascertained since, and his health continued, so far as could be seen, up to the moment of his death, on the 20th—three days later; it could not have been more sudden or unexpected. I have had no return of my strange experiences, and nothing can shake my conviction that in some mysterious way they foreshadowed his death.

X. Y.

In a later letter Miss X. Y. wrote:

*November 14.*

. . . I have pinned the cuttings in their right order. In the first it is said that the death took place on the Tuesday, May 21st, but unless Mr. — was in the habit of sitting up till past midnight, that could not have been. Had he been living till 12 p.m., he would probably have gone to bed, where he would have been found. I mention this because I give the 20th as the day of his death. But in any case it only makes the difference of a few hours.



From Mr. J.'s letter, as well as from P.'s statement, I incline to think that he had passed away before 11. You will see from his brother's evidence that he was visiting at——[his brother's house] when the strange feelings came over me. . . . X. Y.

The newspaper cuttings referred to, which were sent to us, contained the account of the coroner's inquest, and of the funeral, as well as a later one describing the unveiling of a tablet in memory of the deceased gentleman. They all gave May 21st, 1907, as the date of the death.

At the inquest his brother stated that the deceased gentleman had stayed with him during some part of previous week, and when he left on the previous Saturday was apparently in good health.

His servant stated that when he retired to bed on Monday night at 11 o'clock, he left his master, as he thought reading in his study. He went into the study at about a quarter past 7 on the next morning, and found him sitting on a chair in front of the fireplace with a book open before him. Thinking he was asleep, he spoke to him but received no reply. He then found that he was dead.

A letter from a neighbouring Vicar says: "he had no warning signs before his death; everything just as usual. He worked in his garden till 9 p.m., went to his study, read and then went quietly into the presence of God."

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MRS. EDDY.

By J. ARTHUR HILL.

To the psychical researcher, as such, the beliefs and practices of the "Christian Scientists" are of no great interest. The speculative beliefs can hardly be regarded as scientific theories, at least by those whose conceptions of science are of a comparatively humble and grovelling order; in fact, some impatient souls, anxious to keep as close to sensory experience as possible, may be inclined to dismiss those beliefs as a kind of insane metaphysics, a degenerate and confused Berkeleianism. The practices, however, are in rather different case. It is alleged that, by these practices—which consist chiefly in bringing about a change in the patient's beliefs—

bodily diseases are cured; and here we reach a point which falls within the sphere of science as we understand the word. It is a matter which can be decided by observation and induction. And, as the means employed are of psychical rather than physical nature, these practices are of some interest to our research. It will be remembered, however, that Mr. F. W. H. Myers and Dr. A. T. Myers examined the evidence for some of these alleged cures (*Proceedings*, Vol. IX., p. 160), and that their conclusions were not favourable. No satisfactory evidence for a cure of well-authenticated organic disease by "Christian Science" methods was found; and, in cases of apparently functional disorders which were cured, it did not seem necessary to suppose that anything except suggestion was the cause of the cure. And, though "suggestion" is not completely satisfactory as an explanation (since we do not know why or how the suggestion operates), it is sufficient for our purpose if these cures can be even thus partially and inadequately explained; for it will at least appear that the peculiarities of "Christian Science" are not essential parts of the programme. Dr. Tuckey and Dr. Bramwell do not trouble their patients with exhortations and arguments concerning "mortal mind," nor do they assure them that they are mistaken in believing themselves to be ill; yet their results are more remarkable than any well-authenticated series of Christian Science cures so far produced. And it is to be noted that deep hypnosis is not always necessary. Suggestions frequently "take," even though no more than a slight drowsiness is obtained; and the results of Dr. Barrows and others seem to indicate that a profoundly operative therapeutical suggestion may sometimes be planted even in a mind which is awake and apparently normal. Christian Science cures, then—assuming them to occur—are probably due to suggestion.

The present paper, however, is more particularly concerned with the founder of the cult than with the cult itself. The life and character of Mrs. Eddy present many features which are of some psychological interest, and it seems worth while to consider briefly the chief events in her history, from a psychical research point of view. For the facts and dates in the following account, we are indebted to the excellent articles

on Mrs. Eddy by Miss Georgine Milmine, which appeared in *McClure's Magazine*, Jan. to May, 1907.

Mary A. Morse Baker was born on July 16, 1821, at Bow, on the Merrimac River, New Hampshire. She was the youngest child of Mark Baker and Abigail Barnard (Ambrose) Baker. Her ancestors on both sides—the Bakers and the Ambroses—were sober, industrious farmers, with a strong New England turn for religion. Mark Baker, her father, was a man of strong personality, but of little education. He was a keen hand at a bargain, but was upright in his dealings, and was apparently a typical Puritan. His chief preoccupations were politics and religion, and he was intolerant, dogmatic, domineering, and passionate in the expression of his opinion in both. His children inherited many of his qualities, and “all the Bakers had a reputation for crankiness”; but there was marked capacity in many of them. Mark Baker's eldest daughter, Abigail, married an Alexander Hamilton Tilton, who made a fortune as a woollen manufacturer; and after his death his widow took control of his large manufacturing interests, managing them with great success. Albert—the second son—was similarly capable. He, alone among the Bakers, received a good education; he studied law with Franklin Pierce, afterwards President of the United States; went into politics, served in the State legislature, and was nominated for Congress; but died prematurely at the age of thirty-one. Of Mark Baker's six children—three sons and three daughters—only Mrs. Eddy survives. All, except Albert, died of cancer, and nearly all their children have succumbed to the same disease.

The first fifteen years of Mary Baker's life were passed at the old farm at Bow. It was a lonely place, and “the church supplied the only social diversions.” The children worked on the farm; education was probably neglected; the father's library consisted of one book—the Bible; the *régime* was simple, stern, primitive. But though hard work and long hours seems to have been the rule for the others, Mary herself was exempted. The reason was twofold: her beauty helped her to get her own way, and her ill-health made physical labour mostly impossible. This latter point is interesting; for her symptoms seem to have been of nervous character, and



her environment during these important formative years may have had a great effect in determining her later evolution. She was subject to violent seizures of epileptiform nature, in which she would fall to the ground, sometimes kicking and screaming, sometimes limp, sometimes cataleptic. The neighbours called them "tantrums," and looked on her as a spoilt child. The family physician, Dr. Ladd, diagnosed her attacks as "hysteria mingled with bad temper." He tried "mesmerism," with partly satisfactory results; and perhaps some telepathic *rapport* was established between them, for it is reported that he could make her "stop in the street, merely by thinking." Of this, however, no good evidence is now available. In her autobiography—*Retrospection and Introspection*—she describes how she heard voices calling her by name. This appears to have been when she was about eight years of age. The voices—unlike Joan of Arc's—do not seem to have given her any messages, and were apparently degenerative rather than "evolutive" in character. That is, if they occurred at all—for Mrs. Eddy's recollections are in some instances demonstrably mistaken, and in others extremely doubtful. She informs us that her brother Albert taught her Hebrew, Greek, and Latin, and that, as a child, her favourite studies were Natural Philosophy, Logic, and Moral Science! According to some of her old schoolmates, this is as "grossly exaggerated" as the account of Mark Twain's death, which the humourist himself was able to contradict. These acquaintances of her childhood inform us that Mary was backward and indolent, and that "Smith's Grammar, and as far as long division in arithmetic," may be taken as indicating the extent of her scholastic acquirements. It appears that Mrs. Eddy makes no claim to scholarship now; in fact, she dropped all that useless and indeed false knowledge when she made the more than compensating discovery of real wisdom, which is, being interpreted, Christian Science.

In 1836, when Mary was fifteen, her father sold the Bow farm, and the family moved to Sanbornton Bridge—now Tilton. Here there was more social life, for The Bridge was a lively manufacturing place. She went to school here, but her hysterical attacks caused her attendance to be intermittent; and her old neighbours and schoolfellows say that

she received little education. She seems to have had a wandering sort of mind, incapable of concentration.

The intellectual atmosphere of the New England towns at this time is of some importance as an aid to understanding Mrs. Eddy. There was a wave of "occultism" passing over the land. "Animal magnetism," mesmerism, clairvoyance, etc., were in the air, and lecturers on these matters appeared in every village. In 1837 Charles Poyen published a book entitled *Animal Magnetism in New England*, and he seems to have lectured in many of the districts where Mrs. Eddy passed her earlier years. There had also risen above the horizon that curious medium-philosopher Andrew Jackson Davis, whose influence afterwards became so great among the spiritualists; and many strange religious sects sprang up, prominent among them the "Shakers," who regarded Ann Lee as the "female Christ," the "woman of the Apocalypse," the "Holy Comforter." The Shakers called their establishment the "Church of Christ"; Mrs. Eddy's sect is "The Church of Christ, Scientist." It seems probable that the earlier sect influenced the founder of the later, directly or indirectly. There was a flourishing colony of Shakers at Canterbury, five miles from Tilton.

In 1843 Mary Baker married her first husband, George Washington Glover. He was a friend of her brother Samuel—who had married Glover's sister—and the two had learnt the bricklayer's trade together. Mr. and Mrs. Glover went to Wilmington, South Carolina; but in June, 1844, Glover died of yellow fever. His wife was left without money, but charitable help enabled her to return home to her father's house at Tilton. Here, in September, 1844, her only child was born, and she named him after his father, George Washington Glover.

A period of ten years of widowhood now began. Having no means, she made an attempt to support herself by teaching; but the experiment lasted only a few weeks. Her brothers and sisters had married and left home, her mother was old and incapacitated, and her father was past his prime. In spite of her ill-health and troubles, she seems to have dominated her surroundings to an astonishing extent. Dividing her time between her father's house and the home of her

sister, Mrs. Tilton, she reigned in both as an honoured guest, though dependent on her father and sister for food, clothing, and such money as she got. Her hysterical attacks became worse, and she passed long periods in a state of apparent collapse. Noise was unbearable, and straw was laid in front of the house. She also showed eccentricities, such as a mania for being swung or rocked—her father had a large cradle made specially—and for lonely wanderings at night. During this period she went into trances, in which she had what purported to be visions of distant scenes and events; in one instance she described the whereabouts of some hidden treasure, but several days' digging in the place indicated failed to reveal the promised hoard. She was interested in spiritualism, and heard "rappings" at night, like the Fox sisters. In character she was affected and artificial, fond of long words—which she frequently misused—yet engaging enough when she tried to charm. Like Madame Blavatsky, Mrs. Eddy seems to have been able to obtain a rather remarkable influence over many of those with whom she came in contact; though far inferior to Madame in accomplishments and learning, her physical attractiveness was much greater, thus supplying compensation.

In 1853 Mrs. Glover married Daniel Patterson, a travelling dentist. Her state of health was such that, on the wedding-day, Patterson had to carry his bride downstairs and back again. During the next eight years they lived at various places, always very poor, and Mrs. Patterson apparently still ailing, nervous, and bad tempered. In 1866 Patterson seems to have had enough of his wife's ways, and she on her part seemed to have no particular affection for him. He left her, but made some provision for her support. In 1873 she obtained a divorce on the ground of desertion. This much may be said at once, in order that the thread of the narrative may not need to be broken by any further mention of Patterson. But during this period an event which is important in Mrs. Eddy's history had happened. This was her meeting with the famous Phineas Parkhurst Quimby, who plays the most notable secondary part in the drama of her life.

This remarkable man was the son of a blacksmith, and was born in 1802. He had scarcely any education, but



possessed an intelligent and inquiring mind. Hearing Poyen lecture, he became greatly interested in "mesmerism," and eventually he gave up his trade of clock-making and became a professional "mesmerist." With his subject, Lucius Burkmar—a lad of about seventeen—he travelled all over New England, performing the usual feats. His results convinced him that Burkmar, in trance, could accurately diagnose diseases, and could prescribe treatment which frequently proved effective. Accordingly, for three or four years the two practised in this way. But during his investigations Quimby came to the conclusion that his clairvoyant did not really see the interior of the patient's body, but that he had a power of mind-reading which enabled him to reflect the beliefs of the patient or of some other person in the room. Further, Quimby arrived at the opinion that it was not the drugs that cured, but the faith of the patient. Consequently, he dropped mesmerism, discharged Burkmar, and began to work out a theory of "mind-cure." In 1859 he opened an office in Portland; patients came from far and near, and he treated all who came, whether they could pay or not. Quimby was very far above the level of the average quack. He was in all the relations of life an admirable man; and, though a man of one idea, that idea was creditable. His one aim was to make his patients well. He embodied his theory in voluminous MSS., in which he speaks of it as "The Science of Christ," and once or twice as "Christian Science." But he did not identify it with religion, or attempt to found an ecclesiastical organisation.

In 1861 the Pattersons were living at Rumney, New Hampshire. Mrs. Patterson, then forty years old, was a confirmed invalid, and had been practically bedridden since her second marriage. Having heard of Quimby's wonderful cures, Dr. Patterson wrote to him at Portland; but the former had no intention of visiting the Rumney district, and the latter could not afford the journey to Portland with his invalid wife. Eventually, however, Mrs. Patterson raised sufficient money, and in Oct., 1862, she reached Portland, on a visit which was to mark a crisis in her life. She stayed apparently about three weeks, and under Quimby's treatment her maladies disappeared. Her faith had made her whole.

As it afterwards appeared, however, there was no complete or permanent restoration, for she was still subject to nervous seizures.

But the effect on her physical health was of secondary importance; it was the mental outcome of her visit that was so striking. She became interested in Quimby's system, watched his treatment of patients, read his manuscripts, listened eagerly to his expositions. Probably her own mind may have been running in similar grooves, but—in spite of her denial<sup>1</sup>—it seems indubitable that she learnt from Quimby almost all that she afterwards taught. She wrote letters to the Portland papers, lauding him and his system in the most extravagant language. The man and the subject possessed her. She talked of him incessantly, and wrote letters to him in the most reverential terms. Incidentally, these letters show that she was still in poor health, for she sometimes asks for "absent treatment."

Early in 1864 she paid Quimby another visit, staying in Portland two or three months. She continued her studies with greater zeal than ever; and during this visit she seems to have formed a desire to assist in the teaching of Quimby's system. She saw possibilities of a career in front of her, and ambition spurred her on. It need not of course be denied that higher motives were also present; Quimby wrought cures, and his new disciple would no doubt share his enthusiasm and his genuine passion for relieving the sufferings of his fellow-men. But, on the whole, it would appear that the master was the finer character of the two.

<sup>1</sup>"No human pen nor tongue taught me the Science contained in this book, *Science and Health*; and neither tongue nor pen can overthrow it."—*Science and Health*, p. 110, 1907 ed.

[To be continued.]

## JOURNAL

OF THE

## Society for Psychical Research.

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## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

CROUCH, H. N., Sessions and District Court Judge, Karachi, Sind, India.

CUNARD, CYRIL GRANT, 95 Eaton Square, London, S.W.

DRISCOLL, THE VERY REV. JAMES F., D.D., St. Joseph's Seminary, Yonkers, N.Y., U.S.A.

Farrington, Ernest A., M.D., 2045 Chestnut Street, Philadelphia, Pa., U.S.A.

JOHNSON, THE REV. FRANK POOLE, St. Paul's Church, Tremont Street, Boston, Mass., U.S.A.

KLEIN, MRS., The Vicarage, Alberbury, Salop.

LEE, LÉON G. H., F.R.Met.S., Kingswood, Raunds, Nr. Wellingborough.

MACKINTOSH, ROBERT DUNBAR, The Bungalow, Mortlake, Surrey.

MAXWELL, MRS. LOUIS R. M., Lamorna, Furzehill Road, Torquay

MOORE, LADY BEATRICE, Moore Abbey, Monasterevan, Ireland.

Sproston, W. Manning, M.A., Ardingly College, Hayward's Heath



SWINSON, MISS GERTRUDE, 26 Upper Phillimore Place, Kensington, London, W.

THORNHILL, B., National Liberal Club, Whitehall, London, S.W.

TORR, MISS D. R., Carlett Park, Eastham, Cheshire.

TRÉVELEC, THE REV. MARQUIS DE, D.Litt., Herbignac, West Southbourne, Bournemouth.

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### ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Thursday, January 30th, 1908, at 3 p.m.; Mr. Frank Podmore in the chair. There were also present: Mr. W. W. Baggally, Mr. I. Hamilton Beattie, Mr. F. C. Constable, the Hon. Everard Feilding, the Hon. J. Harris, Mr. W. M'Dougall, Miss Scatcherd, Mr. S. C. Scott, Mr. A. F. Shand, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. A. W. Verrall, Mr. V. J. Woolley, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The Report of the Council for the year 1907 was read, and is printed below. The audited account of income and expenditure for the year 1907 was presented and taken as read, and is also printed below.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of Council: Professor W. F. Barrett, F.R.S., Dr. J. Milne Bramwell, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Frank Podmore and Mrs. A. W. Verrall.

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### MEETING OF THE COUNCIL.

THE 89th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, January 30th, 1908, at 2.30 p.m.; Mr. Frank Podmore in the chair. There were also present: Mr. W. W. Baggally, the Hon. Everard Feilding, the Rev. A. T. Fryer, Mr. W. M'Dougall, Sir Oliver Lodge F.R.S., Mr. S. C. Scott, Mr. A. F. Shand, Mrs. H. Sidgwick, Mr. H. Arthur Smith, Lieut.-Colonel G. Le M. Taylor, Dr

Lloyd Tuckey, Mrs. A. W. Verrall, Mr. V. J. Woolley, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

After considering their Report for the year 1907, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that Meeting.

The minutes of the last Meeting of the Council were then read and signed as correct.

The proceedings of the Annual General Meeting were reported.

On the proposal of Mr. Frank Podmore, seconded by Mr. H. Arthur Smith, Mrs. Sidgwick was elected President of the Society for the year 1908. Mr. H. Arthur Smith was re-elected Hon. Treasurer; the Hon. Everard Feilding, Hon. Secretary; and Mr. Arthur Miall, Auditor for the current year.

The following were co-opted as Members of the Council for the year 1908: Mr. W. W. Baggally, Mr. G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. M'Dougall, Mr. Gilbert Murray, Dr. F. C. S. Schiller, Mr. A. F. Shand, and Mr. V. J. Woolley.

Committees were elected as follows, with power in each case to add to their number:

*Committee of Reference:* Professor W. F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. F. Podmore, Lord Rayleigh, Mrs. H. Sidgwick, Mrs. A. W. Verrall, and Miss Jane Barlow.

*Library Committee:* The Hon. Everard Feilding, Mr. J. G. Piddington, Mr. F. Podmore and Dr. C. Lloyd Tuckey.

*House and Finance Committee:* Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel Le M. Taylor.

Two new Members and thirteen new Associates were elected. The names and addresses are given above.

Corresponding Members and Honorary Associates were elected for the year 1908.

The monthly account for December, 1907, was presented and taken as read.

## GENERAL MEETING.

THE 131st General Meeting of the Society was held in the large Hall at 20 Hanover Square, London, W., on Thursday, January 30th, 1908, at 4.30 p.m. Mrs. Sidgwick, having been introduced as the new President by Sir William Crookes, took the chair and called on Sir Oliver Lodge to read his paper on "Automatism and Possession"; of which only an abstract here follows.

SIR OLIVER LODGE began by saying: The word "possession" is generally used with an evil or at least a pathological connotation: not always, however, for we have the idea of self-possession, and that of a genius, *possessed* of ideas. This is more akin to my present theme, for I intend to use it in a quite sane and definite sense, as equivalent to motor automatism or telergy; so as to cleanse the word into something like orthodoxy without referring to its pathological sense. I possess this body and brain; if any other intelligence could control them or part of them for a time, he would possess them. Consider what occurs during speaking and writing. An idea is conceived in the mind; but in order to make itself known or to act as a stimulus, it must move matter. The re-arrangement of matter is all that we are able to accomplish in the physical world. The only way we can touch the material world is through our muscles. But a thought belongs to a different order. How can it get itself translated into terms of motion? Physiology partially informs us of the method, and the brain is the organ of translation. But what stimulates the brain? In many cases reflex action; though since that involves no consciousness, it is of small psychical interest. By what means the psychical gets out of its region into the physical no one knows, but it is a process on which discovery is possible. The brain is definitely the link between the two universes or modes of existence. It may not be the only link, but it is the only link we know of.

I now illustrate the subject by constructing certain diagrams.

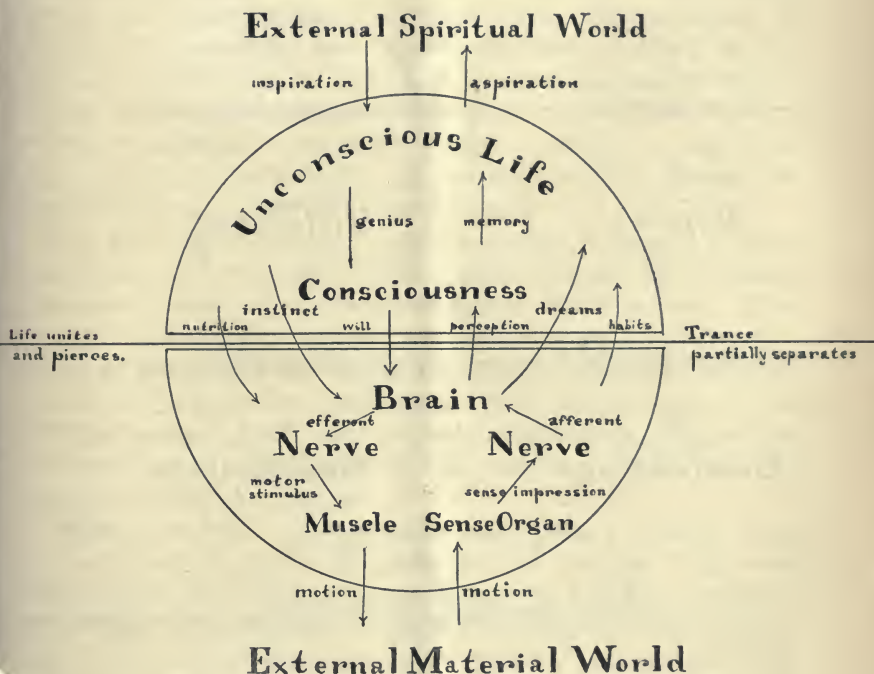
No. I. is the diagram of a "self" or personality. The horizontal line separates the psychical world from the physical world, and the self is assumed to have half in each, abutting



against one another, after the manner of a placenta. In the psychical part we have the unconscious life, common to animals and even plants; and in the higher animals we have the beginnings of consciousness.

In the physical part we have the brain leading by efferent nerve to muscle, and so out into the external world by

## Diagram of a Self.



motion; and we have impulses from that world, received by a sense organ, transmitted through sensory or afferent nerve to the brain, and so up across the boundary line into the psychical half as "perception."

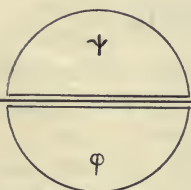
Another arrow across the bounding line comes down as "will" from consciousness to brain.

From the unconscious life we have nutrition and other vital processes on the one side, and the storage of habits

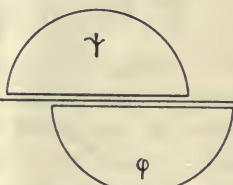
and unconscious memory on the other; instinct also, giving motor impulses to the brain, and dreams of one kind received thence. Further, we have some connexion between unconscious

## **Personalities.**

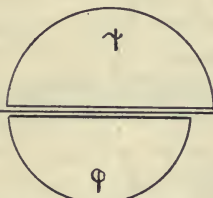
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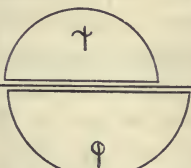
**Normal**



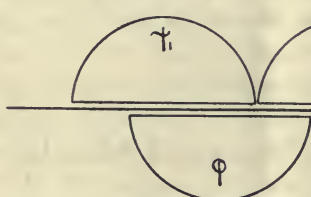
**Dislocated**



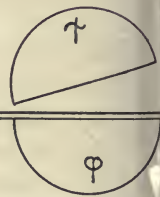
**Dominating**



**Mediumistic**



**Multiple**



**Enfeebled**

life and consciousness, in genius; represented so because it stimulates to action through will. On the other side is memory, whereby innumerable impressions are stored unconsciously.

There is also represented a couple of links between the psychical part and the external spiritual world, which are labelled inspiration and aspiration respectively.

On the left-hand side of the diagram the arrows are drawn downwards, as tending towards activity; and on the right-hand side upwards, as representing the receptive faculties. The two sides, however, are merely a diagrammatic convenience.

Vitality unites the two halves and pierces the boundary; while trance partially, and death completely, separates, but does not destroy.

Diagram No. II. represents different kinds of "personality," some of them pathological. They speak fairly for themselves; the intention being that impressions are received or transmitted across the bounding line; so that when the personality is dislocated, impressions may be received from other than the ordinary psychical unit, and may also be transmitted downwards to influence other physical units.

The "enfeebled" personality may be taken to represent second-childishness; possibly also some cases of lunacy, of which, however, there are many varieties.

No. III. aims at being a complete scheme of human faculty; two selves or individuals being represented, one in the condition for activity, the other in the condition for receptivity. The whole of the internal contents are here simplified for diagrammatic purposes, since the aim of the diagram is to show different modes of connexion or interaction. It is not maintained that all the arrows have a real existence, but the existence of all has been asserted from time to time, and accordingly they are provided for in the scheme.

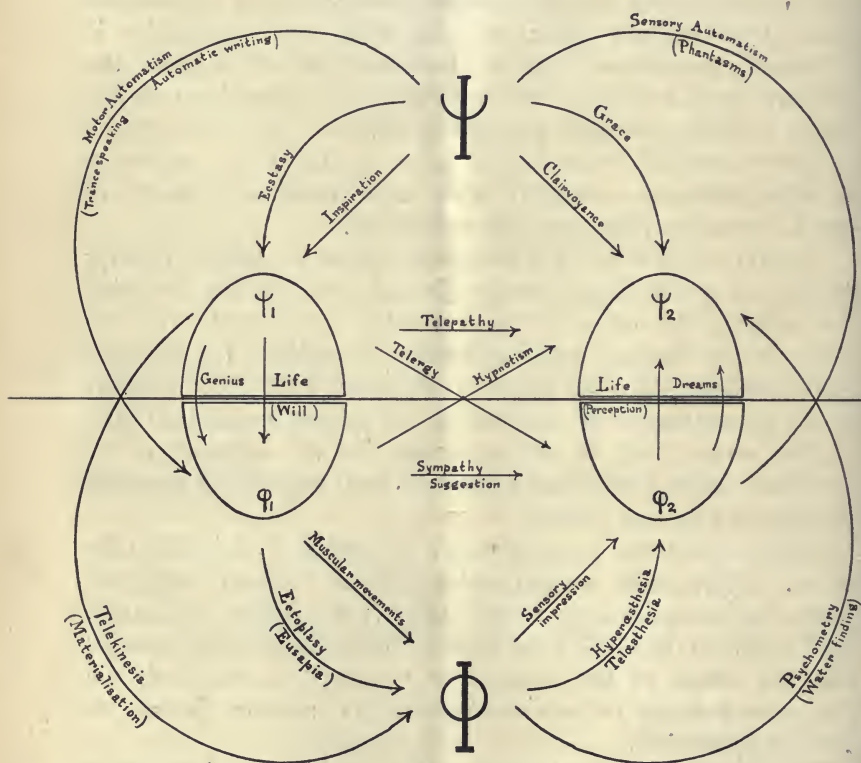
Direct connexion between mind and mind is labelled telepathy. Sympathetic or antipathetic links between body and body, for instance as by "brain waves," is labelled sympathy. The action of one mind on another brain is labelled telergy; and the action of the motions or "passes" of one body on the consciousness or subconsciousness of another person is labelled hypnotism.

The normal mode of communication between two individuals is shown through the medium of an external physical world labelled  $\Phi$ , through muscular movements and sensory impressions. Thus the mind  $\psi_1$  normally operates on the mind  $\psi_2$  by the roundabout path through his own brain and muscle, then through the vibrations of the common air, to the sense organ of the other person, and so up through his brain to his mind. The



spiritualists generally hold that what we call 'telepathy' is not really a direct link between  $\psi_1$  and  $\psi_2$ , as represented in the diagram, but takes place through the general psychical world  $\Psi$ ; in analogy with the above normal mode of communication through the general physical world  $\Phi$ .

## Scheme of Human Faculty.



An extension of muscular power beyond the bodily periphery is labelled "ectoplasy," and represents what has been asserted of table-turning and the like. Abnormal sensitiveness or "hyperaesthesia" is shown on the other side.

Another supernormal influence, apparently of the external world upon the subconsciousness, not through the sense organs,

is labelled "psychometry"; and a corresponding arrow on the motor side is labelled "telekinesis."

In the upper part of the diagram beside telepathy, which is here represented as direct communication between mind and mind, without crossing the boundary into matter, the arrows are represented as all emanating from the psychical world; though strictly speaking they should be double-headed arrows signifying inter-communion rather than reception only.

"Inspiration" is put on the left-hand side because it represents generally a stimulus to action; "clairvoyance," if it exists, is put on the receptive side.

Similarly with "motor automatism" and "sensory automatism," which are regarded here as direct connexion between the general psychical world and some receptive part of the brain or nervous mechanism.

The name "possession" might be given both to the motor automatism arrow and to the telergy arrow.

Again, the popular generalisation "ghosts" might be represented in various places,—the "fixed local" variety possibly along with the rest of "psychometry."

"Miracle" might be represented by an arrow direct from the psychical into the physical world, crossing the boundary without any intermediate physiological link or brain mechanism.

The diagram is not to be regarded as an argument for the existence of any of these things or faculties, but as a scheme providing for their orderly incorporation, if otherwise discovered or proved to exist.

[NOTE.—To avoid misunderstanding it may be as well to explain that no part of the diagram called "Scheme of Human Faculty" is intended to be theological. The  $\Psi$  and  $\Phi$  only represent the general psychical and the general physical universes respectively; just as the  $\psi$  and  $\phi$  represent the soul and body of an individual—that is to say, of a complete personality. If Deity were represented in a similar way we might draw a large  $\Theta$  to include the whole, which would correspond with the doctrine of Immanence; or we might suppose a large  $\Delta$  outside the plane altogether, with perpendicular links to every part, which would correspond with the doctrine of Transcendence; or, better still, an infinite globe enclosing everything, thereby including both doctrines, and much more. Materialists are only interested in the parts below the horizontal line; and the Lower Pantheism signifies a comprehensive summary of this portion.]

THE PRESIDENT, MRS. SIDGWICK, said that she was sure she should be expressing the feeling of those present in thanking Sir Oliver Lodge most heartily for his interesting address. In regard to the evidence which in his view pointed towards "possession" in the case of Mrs. Piper, to which he had referred in the latter part of his speech, she wished to say that the Council greatly regretted that it was not at present possible for members to discuss it with advantage, since the detailed Report was not yet in their hands. Delay had unfortunately been caused through Mr. Piddington's illness, and consequently it would be some months before the evidence obtained through Mrs. Piper and described in the papers read by him at the last two meetings of the Society could be published. The President added that those who knew her would not be surprised that she should not be quite so sanguine as Sir Oliver Lodge in her estimate of the results of the investigations made in recent years, but that she did think we had obtained evidence of a kind different from what had been obtained before, and that when it had all been thoroughly studied, it would be found that a distinct advance had been made.

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#### REPORT OF THE COUNCIL FOR THE YEAR 1907.

THE Membership of the Society has remained practically stationary during the year, although, owing to the transference of Members and Associates of the American Branch to the Parent Society, there would appear to be a gain of 199.

Seventeen new Members were elected during the year; twenty-three Members were transferred from the American Branch; while six Associates became Members; making a gain of 46 Members, against which must be set off twelve resignations, two deaths, four transferred to Associateships, and four removed from the list on account of non-payment of subscriptions. This makes a total loss of 22 Members during 1907, leaving a net increase of 24 (or one, exclusive of the American Members) and a total of 254 Ordinary Members. There are also 28 Honorary and Corresponding Members, or 282 Members in all.



Eighty-one new Associates were elected during the year, four Members became Associates, and 168 Associates were added from the American Branch; against this must be set off 50 resignations, 5 deaths, 6 changes to Membership, and 17 removals from the list. Consequently the total loss of Associates for the year was 78, leaving a net increase of 175 (or 9, without the American Associates) and a total of 840 Ordinary Associates. There are also 16 Honorary Associates, or 856 Associates in all. The grand total of Members and Associates at the end of 1907 therefore stands at 1138.

The chief work done by the Society during the year has been in connection with Mrs. Piper's visit to England. In response to the invitation of the Council, Mrs. Piper came over from America and remained here for six months—from November, 1906, to May, 1907, during which period 74 sittings (of an average duration of about two hours and a half) were held under the supervision of a Committee appointed by the Council for the purpose, consisting of the President, Mrs. Sidgwick, Sir Oliver Lodge, Mr. J. G. Piddington, and Mr. Frank Podmore. Two papers giving some of the results of the investigation were read at Private Meetings of the Society by Mr. Piddington, and every confidence is felt that the expenditure of time, energy, and money on these experiments with Mrs. Piper has yielded material which will be of real and permanent value to psychical research.

In order to bring out the results obtained, it was found that a far more exhaustive examination both of these and of previous records than has been the case with the earlier American sittings was necessary. So much additional work was thereby thrown on the staff that the Council determined to carry out without further delay the plan for which the Endowment Fund was instituted, and to appoint an additional officer. This was done by making Miss Alice Johnson Research Officer, Mr. Bickford-Smith being appointed Secretary and Editor in Miss Johnson's place.

Since Miss Johnson assumed her new office in October, she has been engaged in writing a report on the automatic script of Mrs. Holland, on which she read a preliminary paper at a Meeting of the Society in July. The report is now being



## MEMORANDUM OF ASSETS.

GENERAL FUND.

£892	3	0	Midland Railway 2½% Preference Stock.
£180	0	0	East India Railway Deferred Annuity.
£1,200	0	0	East India Railway Irredeemable Debentures.

ENDOWMENT FUND.

£1,200	0	0	Caledonian Railway 4% Preference Stock.
£998	0	0	Lancashire & Yorkshire Railway 4% Preference Stock.
£740	0	0	East India Railway 4½% Irredeemable Debenture Stock.
£615	0	0	Great Western Railway 5% Rent Charge Stock.
£1,168	0	0	India 3½% Stock.
£767	0	0	Great Eastern Railway 4% Debenture Stock.

I have examined the above Account with the Society's Cash Book and Vouchers and certify that it is in accordance therewith. I have also verified the Stocks comprised in the Memorandum of Assets as being in the custody of the Banks, or inscribed in their books.

23 St. Swithin's Lane, London, E.C., January 28th, 1903.

ARTHUR MIALl, Auditor, Chartered Accountant.

## EDMUND GURNEY LIBRARY FUND, ACCOUNT FOR 1907.

## RECEIVED.

[illegible]

*January 30th, 1908.*

Audited and found correct, and Securities produced.

H. ARTHUR SMITH.



printed, and it is hoped that it will appear in the next Part of the *Proceedings*.

In conclusion, the Council desire to point out to members that the Endowment Fund is not, as it now stands, sufficient to meet the expenses involved in this new appointment, and is therefore in urgent need of further subscriptions. The primary object of the Society being to advance knowledge of psychical subjects, the Council wish to appeal to members for such additional support of the Fund as will enable it to promote that object by providing permanently for an official whose whole time can be devoted to the work of investigation. Subscriptions to the Endowment Fund should be sent to its acting Honorary Treasurer,

THE HON. EVERARD FEILDING,  
320 St. James' Court,  
Buckingham Gate,  
LONDON, S.W.

Two General and four Private Meetings of the Society (for Members and Associates only) were held during the year. The dates and papers read were as follows:

\* January 30th. "The Case of Sally Beauchamp," by Mr. W. McDougall.

March 25th. "Experiments in Thought Transference by Miss C. Miles and Miss Ramsden," by Professor W. F. Barrett.

\* May 16th. "Experiments on the Appreciation of Time by Somnambules," by Dr. T. W. Mitchell.

July 5th. "A Series of Automatic Writings," by Miss Alice Johnson.

November 7th. "A First Report on Cross-Correspondence Experiments with Mrs. Piper and other Automatists," by Mr. J. G. Piddington.

December 17th. "A Case of Cross-Correspondence between Mrs. Piper and Mrs. Verrall," by Mr. J. G. Piddington.

\* Those marked with an asterisk were General Meetings.

## ENDOWMENT FUND FOR PSYCHICAL RESEARCH.

WE have much pleasure in stating that a donation of £50 has been received for the Endowment Fund from Lord Rayleigh, President of the Royal Society.

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## CURING BY SELF-SUGGESTION.

A NUMBER of cases of the cure of warts by suggestion through charms have appeared in the *Journal* from time to time, and it is often asserted that self-suggestion may be efficacious in curing many ills, especially of a chronic nature. An interesting case of the latter kind, recounted by a lady who had long practised the system, was printed in the *Journal* for December, 1904 (Vol. XI., pp. 318-20). In the following case, Mrs. Williamson, the writer of the account, seems to have got rid of the effects left by an acute bronchial attack through similar means. She writes:

THE CROFT,

DIDSBURY, MANCHESTER, 29th November, 1907.

I have been hoping that some of your members would have taken up a side of Psychical Research which appears to me to offer great possibilities. That is, the power of the mind over the body under *normal conditions*.

Let us take the case of a chronic bronchial affection and consider it in this light. Owing perhaps to an attack of bronchitis, the organs affected have *set up a habit* of sensitiveness to changes of temperature, draughts, etc.; these are the stimuli, and *unconsciously* the organs respond immediately with a cough, each time making the habit deeper, until such distractions as "change of air" are powerless to eradicate the physical habit.

[But such a habit may be] checked and gradually eradicated, as the will can check and eradicate a bad moral habit, or conversely, establish any number of habits, in such things as the muscles, as for instance in the movements of the fingers in piano playing. . . .

I enclose an account of the curing of the bronchial tendency in my own case which took place last week, the statement being signed and corroborated by my friend Miss Cathinca Hartwig.

I had an acute bronchial attack in the summer of last year, which left my bronchial tubes and throat extremely sensitive, so that almost ever since I have been liable to fits of coughing whenever I was near to an open window, or there was any sudden change of temperature.

This became so bad lately that my husband strongly advised me to see a specialist about it.

This I consented to do, on Saturday, 16th November, but the next day it occurred to me to try the effect of will power instead, and defer consulting the specialist for at any rate another week.

Each time I began to cough, I checked myself firmly (as one might a child), and to my unbounded astonishment, the habit became broken so quickly that by Friday the 22nd the tendency to cough had completely gone and I could face open windows and doors and even sit in draughts with impunity. Such a remarkable result was beyond anything that I had anticipated.

EMILY WILLIAMSON.

Miss Hartwig writes:

Mrs. Williamson told me of her intention of consulting a specialist about her throat on Saturday, the 16th November, and the next day, that she intended to try the "will power" instead. On Friday, the 22nd, the cough seemed to have gone altogether.

CATHINCA HARTWIG.

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## THE MEDICAL SOCIETY FOR THE STUDY OF SUGGESTIVE THERAPEUTICS.

THE Quarterly Meeting was held at the rooms of the Society for Psychical Research on January 16th. Mr. W. M'Dougall, M.B., read a paper on the physiological theories of the hypnotic state, which was followed by a discussion.

Dr. Milne Bramwell was elected President for the year and Dr. Lloyd Tuckey Vice-President. Six new members were elected, and the Society now numbers fifty-one medical men.



# JOURNAL

OF THE

## Society for Psychical Research.

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### *NOTICE OF MEETING.*

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## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On MONDAY, MARCH 30th, at 4 p.m.*

PAPERS WILL BE READ ON

“A Recent Case of a Veridical Phantasm  
of the Dead”

BY

PROFESSOR W. F. BARRETT, F.R.S.

AND ON

“Experiments in Thought-Transference”

BY

MISS C. MILES.

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N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## CASES.

## S. 16. Poltergeist

THE following account has been sent by a Member of the Society, who believes implicitly in the *bona fides* of the witnesses. The narrator is the owner of the house. The Editor of the *Journal* has seen the original correspondence and the photographs which corroborate the narrative. The occupants of the house are very anxious that their names should not be given in full, the owner being in a professional position which he thinks might be detrimentally effected if his name were known in connection with such an affair. The narrator is a person of education, and made notes at the time.

Before I begin my narration, I think it right to state that my father, who had lived with us ever since my mother's death in the year 1875, died in March, 1907, at the age of 90 years. He was a man of strong will, firm in his religious opinions, and took a deep interest in everything that concerned our welfare.

Our cottage is completely detached, and my wife and I sleep downstairs. There are two bedrooms upstairs, the one on the right of the landing, which, for clearness, I shall call room (No. 1), is where my two sons J. and F. [both over twenty years old] slept. It had been my father's room, and it was there he died. The room on the left (No. 2) was occupied by my married daughter H. and M. the wife of my second son, who is at present in Africa.

From 13th Aug., 1907, mysterious knockings were always heard about midnight in room (No. 2), causing great alarm to the occupants; but after some time these knockings stopped in (No. 2) room, and started in (No. 1). On 30th Aug., a small press used to hold bottles, etc., for photographic purposes, which stood against the wall, was forced out about 9 inches from the wall, and a mahogany box, also containing photographic apparatus, which stood on top of this press, was thrown violently down. The crash was so great that my wife and I were awakened by it, and immediately went upstairs and saw the press and box as described, and we also heard knocking as we were going upstairs. This caused so much alarm that it was decided to keep the gas burning in the bedroom every night.

On 3rd Sept. my daughter H., who had been on a visit to us, left for France to join her husband there. After this, M., my daughter-in-law, occasionally felt her bed shaken, and my son J.

sometimes felt as if a hand were trying to draw away his pillow from under his head. The knockings still continued, and distant sounds as of some one coming upstairs, turning the handle of door, and walking about the room were heard by my sons.

On the morning of *8th Dec.* about 2.20, M. saw a hand on her pillow, a long hand with knotty joints. J., some nights previous to this, thought he saw a hand come out of the wall; but as he considered he might have been mistaken he did not speak of it till M. spoke of the hand she had seen on her pillow.

On *Dec. 16th* rappings were heard about midnight, and a small wash-hand stand, with a folding writing desk on the top of it, was moved out from wall 6 or 8 inches. J., who was lying awake at the time, saw this movement and called his mother and me to come up, which we did, and saw these articles had been shifted as stated.

On *17th Dec.*, about 10.15 a.m., after M. had cleaned out room (No. 1), she went downstairs for a scuttle of coal; on her return to the room she found it all in disorder, two basket chairs had been overturned, ashpan and front of grate removed and laid on the carpet, and clothing belonging to my sons, which had been hanging on pegs, a towel from wash-hand stand, a box from top of chest of drawers, etc., were all on floor; four pictures had also been taken from off the wall and laid, glass downwards, on the bed; all this had been done without the slightest noise, and nothing was damaged. Nobody but my wife and daughter-in-law were in the house at the time, and they were so terrified at all this that they rushed out into the back garden and remained there for about an hour in the rain, till a message girl came to the door, and they got a telegram sent to me to come home, which I did, arriving about one o'clock. After this the rooms upstairs were vacated, and all slept downstairs.

*December 18th*, about 10.15 a.m., nearly all the furniture in room (No. 1) was again overturned, and most of the remaining pictures were taken down and placed on the bed, face downwards as before, the looking-glass had also been taken off the table at the window and laid on the floor along with other things, and a bracket containing a number of small volumes of Shakespeare's works was taken off the chest of drawers and added to the heap. This was photographed by my eldest son about 11 o'clock same night, and is shown in photo (*A* herewith).

*December 21st.* Whilst my wife and I were in town to-night, leaving J. and M. and a visitor in the house, three loud smashes were heard in the lobby, accompanied by knocking.



*December 24th.* At the time my wife and I were at church to-day, my two sons and M. being at home, same things occurred about 12.25.

*December 31st.* My wife and M. heard the same this forenoon.

*January 1st, 1908.* Three loud blows were heard on lobby wall about 5.40 p.m. by all in the house, including some visitors.

I may mention here it is the habit of old-fashioned people in Scotland to remain out of bed to bring in the *New Year*, and very often friends visit and bring it in along with them.

*January 2nd.* Three blows on wall of lobby were heard by F. and M., and also by a visitor.

*January 13th.* Between 10 and 11 this morning the chest of drawers in bedroom (No. 1) was found to be out from wall at one end about eighteen inches or so, and again the bracket of small volumes, a dressing case and small camera were all on the floor. My wife and M. were so much frightened that they shut the house and went to town. On their return, about 4.30, they found that the arm-chair in the kitchen, which was standing in a corner when they left, had been placed close to the fire, where my father used to sit when he came in from the garden on a cold day.

*January 15th.* This forenoon the chest of drawers was again moved, the other end being drawn back from the wall; the bed was also out of its place, and the arm-chair in same room (No. 1) was moved from the fireside corner to the window, a distance of about four yards, and placed in the position where my father used to sit and watch for us coming home from business at night.

*January 18th.* Arm-chair in room (No. 1) was again shifted from fireside to window.

*January 20th.* Bed in room (No. 1) was moved during the day. My wife replaced it with head to the wall as usual, but it was again moved from its position.

*January 21st.* About 10 o'clock this morning the mattress of bed in room (No. 1) was found to have been tilted up against rail at foot of bed; about 11 a.m. M. had occasion to stoop down to get a box from under a bed downstairs, when the mattress and bedding were all pulled over her, and she was held down on the floor, unable to free herself. Her cries brought my wife to her assistance, and she was released in a fainting condition. About an hour after this the bed clothes in room (No. 1) were dragged off the bed and laid on the floor, and a large chest, containing bedding, etc., opened and some of the contents emptied out. The

small bracket of books, before alluded to, and a box were also on the floor, and the arm-chair removed from fireside to window as before. My wife and M. were so terrified that they again shut up the house and went out. Photo of bedroom (No. 1) as it appeared on this occasion is given as *B 1* and *B 2*; these are different views of same scene.

*January 22nd.* Chest of drawers was taken out from wall and chairs displaced. My wife rearranged them, but five minutes after they were found to have been moved again.

*January 23rd.* Knockings were heard downstairs, but not very loud. After this date all has remained quiet.

I should mention that from the nature of my father's last illness a very strong odour was always felt in his room. After his death the room was thoroughly cleaned and renovated; some of the old flooring was taken up and replaced by new boards; the walls were washed with carbolic, the old paper taken off and the room repapered, etc., and painted, so that it was quite fresh again. Notwithstanding this, whenever any of these extraordinary disturbances of the furniture, etc., occurred, the smell returned as strong as ever.

The daughter-in-law who slept in room (No. 2) had been a nurse before her marriage, and had nursed old Mr. ——— [the father] in his last illness.

24th Feb., 1908.

R. D.  
C. M. D.  
J. D.  
F. D.  
M. R. D.

GLASGOW, 26th February, 1908.

I have acted as solicitor and notary public for the above Mr. R. D. for almost twenty years past, and I certify that from what I know of him and his wife and family they would not have signed the foregoing document without believing and attesting every word of it to be true according to the best of their knowledge and belief.

S. N. P.

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### Subconscious time-counting.

In this case it is possible, as the writer says, that some slight alteration in the ticking note of the clock gave warning of the impending failure of the spring, for the unconscious listening faculty seems often more acute than the conscious.

34 GRANVILLE ROAD,  
BLACKBURN, Nov. 24, 1907.

Dear Sir,—I wish to bring to your notice an instance of what seems to me to be subconscious time-counting. A colleague of mine, Mr. F. H. Peachell, who lives in the same house with me, has an "eight-day" clock (the clock's period has not been exactly determined), which he winds up at irregular intervals. On three occasions lately the clock has run down and stopped while he has been working in his room. On each of these occasions, he has looked up a few minutes before the clock has stopped and said to himself, "That clock will stop in five minutes."

Yesterday, the occasion of the last premonition, Mr. Peachell, who thought that it was perhaps some alteration in the ticking note of the clock that gave warning of the impending failure of the spring, listened for some moments to the ticking, but, though he has an acute ear, could detect no difference between the tick of the clock as it was stopping and its tick when it was immediately wound up and set going again.

The premonitions have not occurred at regular intervals, for Mr. Peachell on the first two occasions neglected to wind the clock till some hours afterwards.

Mr. Peachell cannot say that the clock stopped exactly five minutes after the premonition, but he states that the interval between the premonition and its fulfilment has not been longer than ten minutes.—Yours truly,

J. HAMILTON.

P.S.—Mr. Peachell is ready to endorse my account, if it be necessary.

34 GRANVILLE ROAD,  
BLACKBURN, Nov. 27, 1907.

Dear Sir,—I submitted my account to Mr. Peachell before sending it to you, and he will certify its accuracy.

He tells me he does not remember any premonition having occurred previous to those I have mentioned.

He treats such things very lightly, and it was only on the third occasion that his interest in the matter was sufficiently awakened to tell me of it, although he knew my interest in Psychical Research.

I shall gladly recount any further instances of such premonition on his part—false or true.—Yours sincerely,

J. HAMILTON.

I certify that the account previously given you by Mr. Hamilton was in all respects accurate.

F. H. PEACHELL.



## MRS. EDDY.

BY J. ARTHUR HILL.

*(Continued from the January "Journal.")*

IN May, 1864, Mrs. Patterson (Mrs. Eddy) paid a visit to her friend and fellow-patient, Mrs. Sarah G. Crosby, at Albion, Maine. She was still full of Quimby, and often urged Mrs. Crosby to "leave her home and go out into the world with her to teach Quimby's 'Science.'" In character she was still the superior sort of individual she had always been, expecting to be waited upon, and taking no part in the domestic routine, though staying at a farm where every one took a share of work. To relieve the tedium of this quiet life, Mrs. Patterson and Mrs. Crosby made spiritistic experiments; the former, in apparent trance, purported to be under the control of her deceased brother Albert, who, it appeared, was Mrs. Crosby's "guardian spirit." On the occasion of "his" first manifestation Mrs. Crosby was warned not to put full confidence in Mrs. Patterson—through whose lips the message was coming—because, in Mrs. Crosby's words, "she might use my sacred confidence to further any ambitious purposes of her own." This seems to suggest either that this probably fictitious personality arose from a more honourable part of Mrs. Patterson's mind than that which formed her supraliminal consciousness, or that, in her desire to convince her friend of the genuineness of the control, she was willing to throw some discredit on her own character. It is of course impossible to decide between the two explanations, but the idea of genuine trance is not quite incredible. It is a common thing, as observation has abundantly shown, for either a hypnotic or a "spontaneous" secondary personality to exhibit higher moral attributes than the normal self of the subject. From the further developments, however, it seems more reasonable to assume ordinary trickery; for the supposed trance-personality proceeded to indicate that spirit-letters from "Albert" would be found under a certain cushion, and, accordingly, a few letters were from time to time discovered there. It would be interesting to have an expert's opinion on the handwriting of these epistles. To a layman, and judging from reproductions,

it is obviously Mrs. Patterson's script, disguised by making a few letters differently from her usual habit. - If we wish to be charitable, however, we may assume that "Albert" was a subliminal personification analogous to "Sally" in Dr. Morton Prince's case of "Miss Beauchamp." But his performances in the way of letter-precipitations are very like those of "Koot Hoomi" at a later date, and the same explanation will cover both series of phenomena.<sup>1</sup>

P. P. Quimby died Jan. 16, 1866, aged sixty-four. He suffered from abdominal tumour, which he could not cure. Yet he remained convinced of the truth of his system. So long as he "retained his mental strength," he said, he could hold his disease at bay; but, as he felt this slipping from him, his "error" rapidly gained upon him. His death was widely mourned, and there are still many thousands of his followers in the States, who adhere to his teaching, claiming that, in its essentials, "Christian Science" is precisely his system. On his decease, Mrs. Patterson wrote to Mr. Julius A. Dresser, who was a Quimby convert and disciple, suggesting that he should take up the master's work; but for various reasons Mr. and Mrs. Dresser did not see their way to do this. The field was thus left clear.

Mrs. Patterson, however, was at this time extremely poor, and her health was again bad. In Jan., 1866, she had a fall on the ice, which brought on the old spinal trouble, and complete invalidism again loomed in front of her. However, she recovered somewhat—she claims to have been miraculously cured in a day or two by her discovery of "Christian Science," but her letter to Mr. Dresser, and the affidavit of her medical attendant, Dr. Cushing, amply prove that this is a mis-statement—and she now seems to have made definite attempts to put on Quimby's mantle, though more in the way of teaching than of healing. She visited here and there among friends, mostly Spiritualists, working at manuscript which it was understood was to be a book on mental healing: she constantly talked of Quimby, and of the way in which she meant to develop his theories. In the winter of 1866-67 Mrs. Patterson met (at a boarding-house in Lynn) a

<sup>1</sup> In *Science and Health*, p. 71, the author says: "I never could believe in Spiritualism."

serious-minded shoe-worker, named Hiram Crafts. He was a Spiritualist, and was interested in psychic phenomena. Mrs. Patterson found him a willing listener, and to him her tale she taught, in accordance with her custom whenever she could find anybody who would attend to her harangues. Shortly afterwards, she went to live with the Crafts at East Stoughton—now Avon—and continued her instruction. In the spring of 1867 Mr. and Mrs. Crafts—with Mrs. Patterson—went to Taunton, where Crafts opened an office. He was the first of Mrs. Patterson's pupils to go into practice, and she remained with him as consultant and adviser. Soon, however, domestic friction occurred, in consequence—it is said—of Mrs. Patterson trying to persuade Crafts to divorce his wife; and the wanderer was again turned adrift. Her father was now dead, she had quarrelled with her sister Abigail, and her son was living with friends who had brought him up, his mother having sent him away in infancy. This last fact, of her unmotherly and unnatural lack of affection for her only child, is a specially unpleasant feature: she denies it, claiming that there was a plot to keep the boy from her, but there seems little doubt that her statement is unreliable.

After leaving the Crafts Mrs. Patterson drifted about, here and there, largely among Spiritualists, teaching her doctrine of Quimbyism to any one who would listen, and no doubt continuing to work at her manuscript. In 1870 she turned up again at Lynn, Mass., with a pupil named Richard Kennedy, a lad of nearly twenty-one. She had found that she had little success in healing, but she could inspire enthusiasm in others by teaching. Her theories would claim no attention unless accompanied by practical demonstrations; hence the need of working with one of her pupil-practitioners. Accordingly, she and Kennedy took offices in Lynn, and "Dr. Kennedy" appeared on a signboard affixed to a tree.

Immediate success crowned the venture. Patients thronged the waiting-rooms. Kennedy did the "healing," and Mrs. Patterson organised classes, the members of which were recruited from the ranks of patients and their friends. The fees at first were one hundred dollars for the course of twelve lessons, but this was afterwards raised to three hundred dollars for a course of *seven* lessons. For the first time in her life Mrs. Patterson



was free from financial stress. She had got a start on the ladder of fortune; but she did not allow partial success to enervate her. Though now in her fiftieth year, she was more energetic and determined than ever. She quarrelled with Kennedy eventually, and in the spring of 1872 they separated; but Mrs. Patterson was left with about six thousand dollars in cash as her share of the proceeds. After the separation, Kennedy took other offices in Lynn—then a town of about thirty thousand inhabitants—and Mrs. Glover (as she was known at this time) stayed at the old rooms for some months, afterwards moving about among friends and boarding-houses. At this period she still frequented spiritualistic *séances*, and it is on record that she went into trance, purporting to be controlled by Jesus Christ or one of the Apostles! She explained that, owing to the purity of her life, no lower Intelligence could control her. Mrs. Eddy was never remarkable for excessive depreciation of her own gifts and virtues; the curious thing is that she found so many people who accepted her at her own valuation.

In 1875 Mrs. Glover bought the house at No. 8 Broad Street, Lynn, which became the first official headquarters of Christian Science. She let the first floor to various tenants, she herself using only the second floor and the attic, in which latter low-ceiled room she completed *Science and Health*, and read its first proofs. This little room is consequently the shrine to which many thousands of the faithful make annual pilgrimage. *Science and Health* first appeared in the year of her move to Broad Street, viz. 1875. Its publication was financed by two of its author's friends. Finding that it secured no large sale at once—the first edition was of a thousand copies—she persuaded her chief practitioner, Daniel Spofford, to give up his practice and to devote himself to advertising it and pushing its sale. Spofford's practice was taken over by another pupil, Asa Gilbert Eddy—a "sewing-machine agent"—who speedily became a favourite with her, and whom she married on New Year's Day, 1877.

In *Science and Health* Mrs. Eddy acknowledges no debt to Quimby, and indeed in other writings she calls him a "mesmerist," denying to him the theories and methods which—as can be shown from her own earlier letters—she

undoubtedly learnt from him. Her egotism and masterfulness were such that no second place contented her; and she probably persuaded even herself, by dint of sufficient repetition, that her "discovery" was made by direct revelation from God. No reader of the book will deny that it contains much sensible exhortation of a moral kind, though he may deny its originality. The idea of mind-cure by resolute suggestion of the unreality of matter and disease she probably got from Quimby; also, her rather confused notions of a metaphysical idealism which reduces all reality to spirit. (Both, however, may have read Emerson, whose famous tract *Nature*—published in 1836—contains a fine, though short and unacademical presentation of the idealist's position.) Almost the only original parts of *Science and Health* are those passages in which the author makes her extravagant claims.<sup>1</sup>

Mrs. Eddy made the experiment of conducting religious services in Lynn in 1875. Her students wished it, and she received five dollars for each address. But the experiment was not continued, and the first Christian Science Church was not chartered until 1879. In 1881 she opened the "Massachusetts Metaphysical College" in Boston, through which four thousand students passed in seven years; and the tide of prosperity was in full flow. From the psychological point of view, Mrs. Eddy's life almost ceases to be interesting at this date. She was sixty years old, and her mind was now fixed and set in its groove. The days of stress—the developmental *Sturm und Drang*—were over; and the history of her later years is chiefly a record of how she ruled her followers and defended positions already occupied.

<sup>1</sup> "God had been graciously fitting me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." P. 107.

"My discovery that erring, mortal, misnamed *mind* produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that mind is all and matter is naught as the leading factor in mind-science." P. 109.

"I won my way to absolute conclusions through divine revelation, reason, and demonstration." *Ibid.*

"To those natural Christian Scientists, the ancient worthies, and to Christ Jesus, God certainly revealed the spirit of Christian Science, if not the absolute letter." P. 483.

## CORRESPONDENCE.

## THE TRANCE STATE.

*(To the Editor of the JOURNAL S.P.R.).*

DEAR SIR,

Feb. 23, 1908.

If permitted I should like to make one or two remarks upon a subject of great interest, but one which seems, nevertheless, to have been almost entirely overlooked. It is in connection with trance states and the difficulties of communicating. For the sake of argument, then, let us assume that the intelligences that communicate through the organism of Mrs. Piper—and perhaps of some other mediums—are spirits of the departed, and that they temporarily “possess” the organism of the medium (at least in part) during the process of communicating. That is the generally held theory, I believe, and the simplest one to account for the facts. If this be true it is to be supposed that the normal consciousness of the medium is in some manner removed, superseded, or withdrawn, and that only some “vegetable consciousness” remains, as it were, sufficient to keep the organism going until the return of the normal consciousness and normal control by the medium. Meanwhile, the controlling intelligence is, by supposition, influencing the nervous mechanism of the medium’s body—directly or indirectly through some etheric medium—and influencing it to write out letters and words by the usual slow and laborious process. That they *do* find it slow and laborious is evidenced by the fact that all possible abbreviations are adopted—U.D. being used for “Understand”; “M” is frequently written “N,” and so on. Even in our normal life we know that thoughts frequently flow faster than we can put them on to paper, and this would almost certainly be the case with spiritual intelligences who have no material brain to hinder their flow of thought. It is probable that the brain is as much an inhibitory organ as anything else; and when this inhibition is removed, it is natural to suppose that the flow of thought would be far less controllable and far more automatic than it is with us. It would be impossible for spirits to check and go on with their stream of thoughts at will as we do on this hypothesis; they would be far more automatic and less under the control of the will. If this were true, it would account for much of the confusion present in the communications. Suppose a spirit is trying to communicate some fact or incident in its past life. It is endeavouring to force this thought through, in



the face of great difficulties, and while trying to retain its grasp of the organism. Now, let us suppose that this stream of thought is suddenly interrupted by the sitter asking an abrupt question—referring to another incident altogether and perhaps related to another time in the communicator's life. Is it not natural to suppose that, labouring under these difficulties, and lacking the inhibitory action of the brain, the communicator's mind should wander, and that he should either think aloud to himself as it were (all this coming through as confused writing, be it understood), or that the spirit should lose its grasp of the organism altogether and drift away? The mind cannot retain two vivid pictures at the same time; either one or the other must grow fogged and dim; and this would certainly be so in the case of any communicator, where we may suppose a certain amount of mental energy—corresponding to a mental picture perhaps—is necessitated in the very process of holding the control of the organism. If communications take place at all in reality, we may well suppose that the difficulties of communicating would be so great that all clear, systematic thinking would be impossible. People seem to imagine that the process of communicating is as simple as possible, instead of the most delicate and complicated imaginable—the very difficulty being evidenced by the rarity of the intelligible communications coming through. If any one were to try the simple subjective test of closing the eyes and attempting to conceive his spirit controlling some *other* person's organism, he would very easily perceive the tremendous difficulties in the way of controlling an organism other than his own!

However, my object in writing this letter is not to point out difficulties of this character, which are probably well understood by the majority of the readers of this *Journal*. It is to draw attention to another fact, and an analogy. Let us take a man in good health, whose brain and mental functions are normal. Let this man be all but killed in a railroad accident. In the jar and shock of the collision this man was thrown (let us say) against an iron post, and his head badly cut and bruised. He was knocked insensible, and it was several hours before he returned to the first dim consciousness of his surroundings. Gradually he would revive. Objects would present themselves to his eyesight vaguely, indistinctly; he would "see men as trees walking." Sounds would be heard, but indistinctly; there would be a vague jumble of noises, and no definite and articulate sounds would be recognized at first, and until consciousness was more fully restored. Tactual sensations, smell and touch

would probably come last, and be least powerful of all; they would not be even distinguishable until consciousness was almost completely normal. All intellectual interests would be abolished, only the most loving and tender thoughts would be entertained or tolerable, and these would be swallowed up, very largely, in the great, central fact that the body and head was in great pain; that the memory was impaired, and that anything like normal thinking and a normal grasp of the organism was impossible. Thoughts would be scattered, incoherent, and only the strongest stimuli would focus the attention on any definite object for longer than a few moments at a time, and perhaps even these would fail. But if oxygen gas were administered to such a person, in moderate doses, he would recover and rally far more quickly and effectually than if no such stimuli were employed. He would rally more quickly, and be enabled to think more clearly and consistently—at least *pro tem*. In shocks to the living consciousness this would almost certainly be the case.

Now, when we come to die, the departure of the soul from the body must be a great strain and stress upon the surviving consciousness, and must shock it tremendously—just as the accident shocked it in the case given above. Certainly this would be so in the case of all *sudden* deaths, and in those cases who “die hard”; and it is natural to suppose that it would be true, also, more or less, in every case of death, however natural—since the separation of consciousness from its brain must be the greatest shock that any given consciousness could receive in the course of its natural existence. But after a time the spirit is supposed to outlive and “get over” this initial shock, and to regain its normal functions and faculties. In its normal life, it is then supposed to be once more free and unhampered by any of the bodily conditions that rendered its manifestation on earth defective. But when this consciousness comes once more to communicate, it seems to again take on the conditions of earth life, *i.e.* those conditions which were present when the person died—and this would account for the facts, often observed, when mediums “take on” the conditions of certain spirits who are communicating, *i.e.* they suffer *pro tem*. from heart or bowel trouble, pains in the head, etc. Further, this seems to extend to the mental functions and conditions also. Idiocy and insanity, *e.g.*, are supposed to gradually wear off, in the next life, and a gradual return to normal conditions ensue. This is, at least, the statement made through several mediums, and it is only natural

to suppose that such should be the case. The spirit gradually returns to a normal mental condition; but when any attempt is made to return to the "earth plane," and especially to communicate, these conditions return with greater or lesser force—varying with and depending upon the length of time such a person had been dead, and other considerations. On any theory, the consciousness must undergo some sort of temporary disintegration, while communicating, and must be scattered over a wide field of recollection, while at the same time attempting to "hold on" to the organism. It must also be remembered that the flow of thought is far more automatic than with us. All this being so, we can readily understand that any attempt at communication would be attended with the greatest difficulties, and such a consciousness, if it were constantly interrupted with questions, etc., would tend to go to pieces—to lose its grasp of the organism, and to drift away—only confusion and error coming through. This consciousness might be strengthened and rendered clearer, perhaps, by the presentation of some object belonging to the person when alive—as, no matter how explained, this seems to clear the communications. Any means that can be adopted to render clearer the mind of the communicator, on the one hand, or improve the condition of the nervous mechanism of the medium on the other, should therefore be of great utility and should at least be tried. This being so, I now come to the heart of my letter—a suggestion that, if followed out, might improve the physical body of the medium, and hence render the conditions better from this side—as the presentation of objects might be supposed to render the conditions better from the other side.

I have pointed out before that, in certain cases, when it is desirable to restore the consciousness and to render its renewal more certain and clear (after an accident, *e.g.*, that has knocked a person senseless) a mixture of oxygen gas is sometimes administered to the patient in order to produce these results. This being so, I ask: why may it not be a good idea to administer a diluted mixture of this gas to the medium when she is in a trance state—and when a communicator is attempting to convey his thought to the sitter by means of automatic writing? Might not such an experiment be tried, since no harm can come to the medium if the oxygen be diluted and only sufficiently strong to effect the desired results? And might not its administration tend to improve the tone of the nervous system *pro tem.*, and render clearer the consciousness that is trying to use it and manifest through it—just as one's own con-



sciousness might be rendered clearer by the same device? Of course such a process might have the effect (especially at first) of breaking the trance altogether, and of reviving the medium. But if the medium understood the experiment beforehand, and the process was also explained to the controls, it is reasonable to suppose that—after some trials at any rate—the trance would not be broken, and that better, clearer results would follow. At all events, when some of our physicians in America are experimenting upon the effects of various electrical rays upon mediums in a trance, might not this far simpler and better-understood method be tried with more or less impunity? I at least suggest that it be so tried.

Very truly yours,

HEREWARD CARRINGTON.

*ENDOWMENT FUND FOR PSYCHICAL RESEARCH,  
ACCOUNT FOR 1907.*

RECEIVED.	PAID.
Balance in hand, December 31st, 1906, - - - - - £410 7 4	Purchase of £260 Caledonian Railway 4% Preference Shares, £300 17 3
Interest on Investments, - - 221 15 1	Purchase of £260 East Indian Railway 3½% Debenture Stock, 250 11 6
	Cheque Book, - - - - 0 1 6
	Balance in hand, December 31st, 1907, - - - - - 80 12 2
£632 2 5	£632 2 5

J. G. PIDDINGTON, *Hon. Treas.*

26th February, 1908.—Examined with passbook and found correct. Securities at Lloyds' Bank produced.

H. ARTHUR SMITH, *Hon. Treas. S.P.R.*

## JOURNAL

OF THE

## Society for Psychical Research.

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## NOTICE OF MEETING.

## A General Meeting of the Society

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On TUESDAY, MAY 19th, 1908, at 4.15 p.m.*

WHEN A

## Presidential Address

WILL BE DELIVERED BY

MRS. HENRY SIDGWICK.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

## CASES.

## L. 1169. Collective Visual Hallucination.

THE following case has been sent from America, having been communicated to the late American Branch by a member of some years' standing. The people concerned do not wish their names to be published.

On Sunday afternoon Mr. and Mrs. E., sitting in their own parlour, saw Mr. R. standing in the doorway. They had been talking of him a little while before, wondering if he would call. Mr. E. saw the figure first, and said "There is T. [Mr. R.];" then Mrs. E. also saw T. Mr. R. was at home (in another house) and asleep at the time. The case was recorded on December 6th, 1900, "about two years" after its occurrence.

Dec. 7th, 1900.

Dear Dr. Hodgson,—Messrs. E. and R. who give me the enclosed case of an "Apparition of the Double" have been employed a number of years in the same office with me, and I know them with the degree of intimacy that comes to fellow-clerks when the acquaintance is not carried out of the office. Mrs. E. I never met until I called upon her in connection with the case. Mr. and Mrs. E. are both intelligent, educated persons, and I have no doubt that the incident is correctly described.

Mr. R., the agent in the case, is an elderly Irishman of extremely nervous organization. He is a firm believer in Spiritualism, and sits nearly every night of his life for communications from the other world, his principal "control" being one of his own children. He has made some remarkable hits, which might be attributed to telepathy or to communication from the dead; but he receives such a mass of messages, many of which cannot be verified, and his spirits are so addicted to prophecy, in which they have indifferent success, that I have never felt that his successes could be justly estimated without a complete study of the case (*à la* Piper), a task for which I have neither time nor opportunity, and have therefore never reported anything to the Society.

Mr. R. told me of his appearance to Mr. and Mrs. E. the morning after the occurrence, having heard it from Mr. E. At that time Mr. and Mrs. E. were averse to giving me any statement, and I have only recently overcome their scruples. I can add that the story has not grown any since it was first told me.—Sincerely yours, L. T.



*Dec. 6th, 1900.*

About two years ago, one Sunday afternoon, I was sitting with my wife in the back parlor of the flat we then occupied. At that time Mr. T. R. often spent his Sunday afternoons with us. We had spoken of him on this occasion, and of the probability of his calling, but were not specially expecting him or thinking of him. Happening suddenly to look up I saw Mr. R. standing in the front parlor, just within the door leading to the passage. I wondered how he had got in without ringing and without being heard, but the image was so lifelike that I did not for an instant suspect a hallucination, and exclaiming "There is T. now," I arose and went to meet him. The figure persisted until I almost reached it and then instantly vanished. At my exclamation my wife also looked and distinctly saw and recognized the figure and also saw its sudden disappearance. Mrs. E. signs this statement in confirmation, and in case of publication we request that our names be withheld.

S. P. E.

J. E. E.

Mr. E. told me the foregoing circumstance the day after its occurrence, while the events of the evening were fresh in my mind. I can therefore say positively that I was asleep at the time of the occurrence, and have no recollection of dreaming of Mr. or Mrs. E. I have been seen "in the double" on other occasions, but I cannot put them on an evidential basis.

T. R.

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M. Aut. 105. Ouija-writing.

The following account was sent to the late American Branch for record in September, 1896, the incident having occurred in June of that year, in the presence of Mrs. Booth, a member of the American Branch. The message given on the board purported to come from a son of Mrs. Booth who had recently died, and stated that another son who was alive had just been giving Pittsfield a visit, a fact unknown to any one present and not verified until the following week.

"THE PINES."

MONTEREY, BERKSHIRE CO., MASS.,

*Friday, Sept. 11th, 1896.*

DR. RICHARD HODGSON,

Dear Sir,—I have recently become a member of the S.P.R., and being greatly interested in the subjects discussed, apply to you for

the solution of a mysterious experience which has recently occurred to me, or in my presence.

On the 16th of June (Monday), of the present year, accompanied by a lady friend, Miss Loop, of Gt. Barrington, I left that place to pay a visit to a lady living in the village of Burnt Hills, Saratoga Co., N. York. In order to reach this place, as illustrating its remoteness of connexion with Gt. B., I will say that we were obliged to make five changes of cars, leaving the railroad finally at Ballston Lake, and from there taking a drive of about  $1\frac{1}{2}$  miles. We remained one week, and during that time never met any person whom we ever met before or who had to our knowledge ever been in Gt. Barrington, or know any one from that place. The lady whom we visited, Mrs. Orcutt, is, of course, excepted. We arrived there at about 5 p.m. Monday the 16th. Wednesday p.m. the 18th, it being rainy, my friends interested themselves much in cards, in which games I did not join. In the evening the games were resumed, and did not appear to come out satisfactorily, both parties remaining somewhat puzzled and *preoccupied*. (I mention this for a reason.) About 10 p.m. Mrs. O. said, "This is dull for Mrs. B. As she says she is somewhat interested in 'Ouija' perhaps she would like to see it move a little." Here I may say that I have no power over the Ouija or any form of automatic writing, and have never in my life attended a seance, or consulted any medium.

Miss Loop and Mrs. Orcutt appear to have power to move Ouija, but neither of them is *specially interested*. Mrs. O. *dislikes* to use it, and on this occasion specially Miss L. protested. "No, it is too late, I am tired, and I don't feel in any mood to try it. I can only think about the strange way those cards came out, etc." Mrs. O. did not own a board, but sent over that p.m. and borrowed one for my benefit, but it had not been touched until then. I said I did not care to have them try it too late, etc. But they put their hands *listlessly* upon the board, and *immediately* it moved, with great rapidity, so fast indeed that none of us could follow its meaning. Miss Loop said, "It is evidently doing nothing. Let us stop." However, I said, "I will get paper and pencil, and try to take down some letters. Perhaps we *may* make something yet." After some delay in getting paper ready—Ouija meantime going on rapidly—I took down about a line and a half, incoherent from start, and then the following, not *deciphering* the message until *some minutes after I had written the letters*: "Charles Booth is just been giving Pittsfield a visit. *Did you know it or not?*"

Then followed a message purporting to be from my deceased son, which was apparently intended to be *verified as such* by the above given message, used as a test. Now I can furnish you with the positive statements of all parties concerned that no one, or either of us had any such idea in our minds or even caught the message as it was being written by Ouija. No one of us had any reason whatever to think of such a thing or any knowledge about Charles Booth's visiting Pittsfield, and we all exclaimed "How queer! It is not at all likely to be true." Nor did we have any idea *what* time was referred to for the visit. When I went home the next week, I asked my son if he had been away from home during my absence (without mentioning the incident). "No," he said. "Have you not been anywhere?" "No. Why do you ask?" "Oh," I said, "I only just picked up here on the balcony a Pitts. evening paper, etc.; did not know but you had been there." "Oh," my son said, "I just went up to Pittsfield, a flying visit, the very day, Monday, you went away. I went up at 2 p.m. and came back at 5 p.m. Went on masonic business. Didn't think of that."

I should say here that my son does not believe in Spiritualism and has an intense dislike for it,—including Ouija, and all forms of mediumship and "occult" things generally. He is of specially quiet, gentle, *reserved* temperament, and never announces beforehand his intentions, comings or goings. When I told him the circumstance, he *looked astonished*, and when I asked him what he thought of it, he said, "I think nothing about it. I don't know what it is, nor does any one else know, but whatever it is, it is disagreeable. I don't like it." I will say here that I do not share his dislike.

I have written at great length because I did not know what to retrench from these details in a matter which (apparently trivial) impresses me, taken in connexion with *some previous experiences*, as of very great importance.

I cannot *rest* until I get some opinion of your Society about it. I have *very special* reasons for being greatly interested in your Society, and in what I hope may be its outcome, the overthrow of a gross materialism, the scientific proof of the reality, and the independence of mind over matter. I have read with interest all the Society's publications for the past two years, also Prof. Newbold's Articles in Pop. Science (except the last), but I most respectfully submit that the hypothesis offered by Prof. N. does not cover this case (or for that matter the majority of cases). As I understand the matter it could neither have been telepathy or clairvoyance. It was not



contemporaneous. I have a crude theory of my own, which I submit with all diffidence. Of course I am entirely unscientific. The subliminal consciousness may be roughly regarded as a rim surrounding and projecting beyond the circumference of the normal ordinary consciousness into a transcendent universe.

Upon this projected consciousness may be from time to time deposited (so to speak) intelligence of past or coming events, inspirations, consolations, or demoniac suggestions, or trivialities in various forms. The impact of these various deposits constitutes a mysterious *force* which conveys them to the upper consciousness, or impresses them through the nervous system upon material things. The nature of this force and the mode of its action are unknown. Now these various deposits are from *various* sources, all supernormal, some telepathic from discarnate spirits, and as various in character as are the different sources from whence they proceed; conditioned also, more or less, in ways we cannot comprehend, by the medium through whom they pass. Many are from weak, foolish spirits,—many from *evil* ones,—some from dear friends departed, and even from angelic ministrants,—and finally many are inspirations,—and answers to our prayers and aspirations from the Infinite Spirit, “In whom we live and move, and have our being.” The subliminal consciousness, whatever else it may be and whatever may be its functions, may yet be the medium of communication with other minds without the intervention of the brain.

(MRS.) LUCY C. BOOTH.

GT. BARRINGTON, Oct. 7th, 1896.

DR. RICHARD HODGSON,

Dear Sir,—Your letter of Sept. 30th was duly received. I have sent a copy of it to my friend Mrs. Orcutt of Burnt Hills, asking her to furnish a statement such as you wish. I have also shown your letter to Miss Loop, and she will also give you her statement. My son will also testify as to his going to Pittsfield, etc. I will forward them all to you as soon as received. I certainly did not have my hands on the Ouija board. The incident seems to me to be one of a series of messages. We have had none since. It will be impossible to have more with Mrs. Orcutt. I hope Miss Loop may have some results with another lady, a very intelligent person who is anxious to try for results.

I will, after a little while, send you the identical paper on which I wrote the Ouija message about Pittsfield. Since writing you last,

I have discovered on the first line what I think may be intended for "E. Ferry," but I did not discover it until then, nor did Miss L. or Mrs. O. I will send you the paper, and you can judge for yourself. It is written thus in the paper—*eferey*—and follows other letters as if it were at the close of a sentence. I cannot account for errors in spelling or grammar. In *rapid* movements of Ouija, the letter is often *doubled* almost imperceptibly, and so it was probably double r. When one, not an expert, tries to render a strain of music on a piano they often strike false notes (letters) without intending to do so. The medium probably conditions in some respects unconsciously the message unknown to us, that is, its condition, not its substance. If the last message *was* from Mr. Ferry, it makes the identity of the other very probable.

Yours very sincerely,

LUCY C. BOOTH.

GT. BARRINGTON, Oct. 11th, 1896.

DR. RICHARD HODGSON,

Dear Sir,—I enclose the statements which you wish, also the *identical* paper *just* as I wrote it down from Ouija, on the evening of June 18th last. You will thus see that Mrs. Orcutt was a little at fault in her memory of the message. As she kept no record, it is not, I think, strange that she should not be accurate.

You will no doubt notice all the minor discrepancies in the statements. I sat *near* the board, but not in contact with it, near enough to see by the light of a shaded lamp. I cannot remember precisely who *first* proposed Ouija.

Mrs. Orcutt quite likely called out some of the letters, but I also watched the board. Miss L. I am sure paid very little heed and was only anxious to get through. She thought it was spelling nothing. Mrs. Orcutt did not, nor did I, read any words until all was finished, but she caught the last word Orcutt, her own name, because Miss Loop stopped Ouija taking off her hands and Mrs. O. said, "Oh I think it is saying something or going to, for I have just seen my name." There is something to be said about the last message. They commenced again, and then we all caught the last message as it was coming on the board. Mrs. O. was very kind to my son Le Roy, whom she met when he was an invalid in a Southern City and he visited her at Burnt Hills, and afterwards she helped me to nurse him in that same city in his last illness, consequently he was attached to her. We had both

spoken of the probability of his being pleased; if he could know it, to have me there, *but not on that evening* had we said so. Now that fact counts, as you will see, neither for or against the spiritualistic theory.

I think the t in Pittsfield was undoubtedly doubled. If I had read the word I should doubtless have seen it doubled.

Yours respectfully,

LUCY C. BOOTH.

*P.S.*—Where a letter is inserted there was a slight hesitancy—where in parenthesis, doubtful. Please note change of tense in last message.

I should like to have this paper returned to me at your convenience. Keep as long as you wish it.

In the word Charles, the c, which should come first, is placed after the harles,—(as if it were a correction).

Y e s - G U I D E - u - s - e - | w i - t - h | - e - f - e - r - e - y |  
e - f - w - l - i - (m) - s - f - h - a - r - l - e - s - c - b o - o - t - h - i - s  
- j - u - s - t - g i - v - e - n - p - i - t - t - s - f - i - e - l - d - a - i - s -  
i - t - d - i - d - y - o - u - k - n - o - w - i - t - o - r - n - o - t - i - f - y  
- o - u - w - a - n - t - t - o - y - (to) - r - o - y - a - m - p - u - t - o - r - r  
c - u - t - t

R o y | i - s | - d - e - a - d | - h - e | - i - s | - g - l - a - d | - y - o - u |  
- a - r - e | - h - e - r - e | - w - i - t - h | - M - r - s - o - r - c - u - t - t |  
- I | - w - i - s - h | - i - | c - o - u - l - d - | b - e | - t - h - e - r - e |  
- t - o - o - w | - i - t - h - | y - o - u -

Ouija, *June 18th*, 1894.

BURNT HILLS, *Oct. 8th*, 1896.

MY DEAR MRS. BOOTH,

On June 16th, in the evening we had been playing cards, and after playing for some time we stopped and took up the Ouija board. I had not even thought of Charles Booth, and, in fact, did not know what Ouija was spelling. You seemed interested and took a paper and wrote down the letters as Ouija stopped at them, and one of us called them off (you were not sitting very near us at the time), and strange to say, after it finished, you read off, Charles Booth paid a visit to Pittsfield, did you know it. And then it wrote



something in regard to Roy's being glad you were here—I cannot remember just what. My arms pained me so I was obliged to stop, and they ached so I could not sleep for some time after retiring.—  
In haste, yours very truly,

ELIZA C. ORCUTT.

GREAT BARRINGTON, MASS.

Dear Sir,—Mrs. Booth and I left home on Monday morning, June 16th, for Burnt Hills, N.Y. On Wednesday evening, the 18th, Mrs. Booth expressed a desire that Mrs. Orcutt and I should “try the Ouija board.”

We had both been playing cards, and felt rather tired—not quite in the right mood—but complied with Mrs. B.'s request. We commenced about ten o'clock (if I remember). Ouija moved readily—at random—and I proposed stopping. The letters were towards Mrs. O. and my hands nearly concealed them from my view. I had nothing in mind, and was not on the alert for letters or words. Mrs. Booth was interested, sat near, and wrote the letters as they came. She has the exact sentence—I think it was this: Charles Booth is just given Pittsfield a visit, did you know it or not?

I had not seen Mr. Booth for some time before we left Gt. B. and knew nothing whatever of him or his plans. He is a very reticent, reserved man, and one whom I seldom meet. Neither Mrs. Booth nor I had heard from home. Her son had not spoken to her about going to P. I had not thought of him, and should never connect him with Pittsfield. I write fully in regard to him, that you may know how very unexpected and “accidental” this message was. When we found that he had really visited that town *after our departure*—and *before* we tried “Ouija,” it certainly seemed a strange coincidence.—Very respectfully,

M. A. LOOP.

Oct. 8th, 1896.

NATIONAL MAHAIWE BANK,

GREAT BARRINGTON, MASS., Oct. 12th, 1896.

RICHARD HODGSON, LL.D.

Dear Sir,—On Monday, June 16th, '96, I went to Pittsfield on business. I left here on the 1 p.m. train and returned the same evening at 9.15.

My mother and Miss Loop left here for Burnt Hills, N.Y., that same day at 10 a.m. I did not tell either of them of my intended trip to Pittsfield, nor did I afterwards communicate the fact to them.

I do not understand the case and have no theory whatever about it.—Respectfully yours,

C. H. BOOTH.

## SOME MYSTERIOUS RAPPINGS EXPLAINED.

THE following account is contributed by a correspondent who has long been interested in Psychological Research :

*July 1st, 1907.*

Rather more than a year ago I awoke suddenly one morning about 3 o'clock hearing "raps" in my room. My first impression was that they were in the floor at the side of the bed, and in the wall a few feet off parallel with it, and that I had been awakened by their violence. For some minutes after waking I was quite sure that they were in the floor, but after I had switched on the electric light and listened further, it was obvious that they were only in the wall, which was a partition formed of a wooden framework covered with canvas and papered, and hung with a light bookshelf, and a few pictures and photo-frames. The raps occurred in different parts of it—sometimes singly, but generally in groups of from 2 to 5 taps, which were clear and distinct, as if made with the end of a pencil. They lasted for more than an hour, when they gradually became fainter and less frequent, and ceased. I examined the wall and the furniture near it, but could find nothing to account for them.

The following night the raps commenced a few minutes after I had switched off the light. As on the preceding night, they appeared to be insistent and animated, and I realised that I was thinking that they were due to supernormal agency. When I had convinced myself of the probable absurdity of this and the greater likelihood of their being due to something in the hollow partition, the raps became mechanical and lifeless—proving that their animated and insistent character had been purely subjective. They continued for a short time, became fainter and ceased.

After this, I heard them at irregular intervals for some weeks, and they were always clear and distinct. One morning—the first time, I think, that I heard them in the day-time—I succeeded in locating one group, and standing on a chair I saw the papered canvas covering move outwards, away from the wooden framework, in little jerks along one of the nails in the wall, each little jerk making a rap through the rubbing of the canvas on the nail. The movement was so slight that it could not be seen by any one standing on the floor; but when I was near enough to the nails in the different parts of the wall to examine them closely, it was perfectly clear to me that they were the means by which the "raps" were produced. The irregular recurrences of the rappings and the vary-

ing degrees of force with which they occurred were due, no doubt, to certain conditions of the wind, and to its means of access to the partition, either in my room or in the one on the other side of it.

N. I.

### AUTOMATIC TELEGRAPHY.

THE following short account by a young officer of Marines of an early experience of his when learning wireless telegraphy is, as an illustration of automatism, obviously analogous to the more familiar phenomena of ouija or planchette writing. We are asked not to publish the names of our correspondents; the case is sent by Mrs. E., an Associate of the Society, who writes:

1st Feb., 1908.

DEAR SIR,—I handed your note of Jan. 27, with reference to the experiences of operators in wireless telegraphy, to my nephew, H. T. G., who wrote to his friend M. C.'s mother on the subject.

I enclose her reply to him and the extracts from M. C.'s letter describing his experience. On receiving these I wrote to Mrs. C., whom I do not know personally, asking her to date the extracts and also to permit you to enter into direct correspondence with her, as I hear from my nephew that she has herself tried automatic writing and is much interested in the matter. I enclose her reply.

M. C. has been here with my nephew, when he was at home on leave. He is an able, rising young officer, and now an expert telegraphist. I was much struck by his description of the curious intensification of auditory power which wireless experts attain. In the open sea what is silence to other men is to them broken at times by strange sounds which they cannot describe or explain.

M. W. E.

Jan. 28th, '08.

Dear Mr. G.—I enclose the paragraph you wanted. I have sent exactly what he wrote. I think he was a little over 20 at the time.

F. S. C.

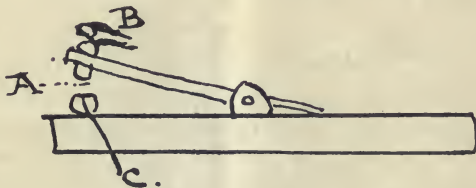
Jan. 21st, 1905.

(Copy of letter from M. C.)

I made a very curious discovery at telegraphy (wireless) yesterday. You know how a telegraph key is made. You work the key B with your finger, and tap against the metal block C, thus working



a similar key at the other end. Of course you can adjust the space A to what size you like. If you are skilful, and have a very fine touch, you have it very small indeed. Yesterday I was transmitting at about 40 to 50 words a minute, and proposed to go a little



quicker, so I kept on screwing down to a smaller and smaller space. When the space was almost infinitesimal I stopped working for a minute, and started reading the book I was sending from, to see what came next. Suddenly, while my hand was on it, the key started transmitting at an extraordinary speed, I should judge about 400 words a minute. The yeoman of signals at the other end said it was much too fast for him to read. I knew what it was, as I was doing it. It was simply the words in the book I was reading. I asked the yeoman what this meant. He said it was quite common, and was merely your nerves working the key at an extraordinary fine adjustment. He said no one but the sender could ever read the message, as you transmitted it at exactly the same pace as you were reading. It seems to me that this is a very concrete explanation of all the involuntary motion on planchette, etc.

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#### DR. J. D. QUACKENBOS' "HYPNOTIC THERAPEUTICS IN THEORY AND PRACTICE."

In a book which has just appeared, by Dr. John Duncan Quackenbos, *Hypnotic Therapeutics in Theory and Practice*, the author gives some valuable illustrations of clairvoyance and other supernatural faculties. The most striking case is that of Anna Fortwanger, a peasant girl of Southern Germany, ignorant of English, who was brought in November, 1904, to the author's office in New York by her employer, who was at the time a member of the English S.P.R.

The girl's master then and there threw her into a hypnotic sleep, the genuineness of which was tested by various methods. The girl was then directed to proceed ("in the Spirit," that is) out of the room, to pass up two flights of stairs, to enter a large front room with an alcove in it, and to describe what she saw there. Neither the girl nor her employer had ever been in the house before.

The directions and the questions were all put in German by the hypnotiser, and the answers were of course also in that language.

"I. What do you see?

'A round table with books on it.'

(The table stood in front of the door, and would naturally attract immediate attention.)

II. What else do you see?

'A large picture of a lady on the wall.'

(My wife has an engraving of a Raphael Madonna over the mantel, and three other pictures.)

Describe them.<sup>1</sup>

'One is a picture of a horse.'

(This answer I regarded as an error; but a subsequent inspection of the room disclosed on the mantel shelf, under the Madonna, a small photograph of one of my horses, sent to the house a day or two before, and placed there inadvertently by my wife.)

III. What else do you see?

'Seven chairs.'

(No member of the family was aware that there were so many chairs in the room.)

IV. Is there anything else in the room you would like to speak of?

'Yes, a bed with a little darling.'

Do you mean a doll?

'No, a real live darling.'

Describe her.

'She has light hair, and is pretty.'

How old would you say she is?

'Eight years.'

(The exact age of my little daughter Kathryn, who was asleep in the alcove.) . . .

Witness: John H. Thompson, Jr., Old Bridge, New Jersey.

At a second seance the same fall there were present Mrs. Jordan L. Mott, Mrs. Frances Hodgson Burnett, Miss Evelina S. Hamilton, Mr. William S. Walsh, of the *New York Herald*, Mrs. Leslie Cotton, the portrait painter. A room on the second floor was selected for the experiment, which again was a *terra incognita* both to operator and subject. The questions were put:

What do you see?

'A bed.'

What is on the bed?

'A folded quilt.'

What is on the quilt?

'A fox.'

(I had placed a folded comforter on the bed as a support for a fox-skin with a stuffed head, which I fancied would engage Anna's subjective attention—and it did. She is quick to perceive animals.)

What else do you see?

'A picture of a man and a picture of a woman.'

<sup>1</sup> It is not expressly stated that the clairvoyant had mentioned the existence of other pictures; probably the conversation is not narrated *verbatim*.

Where?

'On the wall beside the bed.'

(Pictures of George and Martha Washington, in colour, hung on that wall, above the headboard.)

What else?

'A commode with round drawers.'

(Quite an original description of an old mahogany bureau with drawers conspicuously convexed.)

What else?

'A green flower.'

(I had placed an araucaria on a stand near the centre of the room.)

Any other pictures?

'Yes, many large ones.'

(The walls were covered.)

Do you see one over the mantel?

'Yes.'

What do you see in it?

'A poodle hund.'

(There is in the foreground of the painting a man returning from the hunt, with a gun on his shoulder and a spaniel trotting by his side. The animal appealed to Anna at once.)"

The same subject gave other proofs of clairvoyance or mind-reading. Dr. Quackenbos also quotes an illustration of a new form of clairvoyance, which he calls X-ray vision. The clairvoyant was Leo Brett, the twelve-year-old son of Dr. F. M. Brett, formerly Professor of Bacteriology and Physical Diagnosis in the College of Physicians and Surgeons at Boston. The boy asserted in the hypnotic state that he could see the bones in the human body. He furnished various proofs of that faculty. In one case, quoted at length by Dr. Quackenbos, the boy was asked to examine a young man's arm. More than a year previously the man had sustained a severe shooting accident—some hundreds of small pellets having lodged in his arm. Most of them had been removed, but the X-rays still showed some remaining. The boy, knowing nothing of the accident, saw many small holes in the arm: the holes, it appeared on close inquiry, corresponded in position with the pellets as shown by the X-rays.

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## CORRESPONDENCE.

MRS. PIPER'S TRANCES.

3rd April, 1908.

(To the Editor of the JOURNAL S.P.R.).

DEAR SIR,—I should like, though rather late in the day, to draw attention to a statement contained in the "Report of the Council for 1907" (*Journal* for February, p. 187) which is likely to convey an erroneous impression.

It is there stated that Mrs. Piper during her recent stay in England gave seventy-four sittings of an average duration of two hours



and a half. The word "sitting" is ambiguous, but I imagine it was used to mean the trance, or, if not so used, that at least it would generally be taken in that sense.

As a matter of fact the average duration of the trance did not exceed two hours. I should be glad if you would insert this explanation, not only because I promised Mrs. Piper that the trance should not exceed two hours, but also because, even had no such promise been given, I am strongly of opinion that to exceed that limit is inadvisable. Indeed, I think it would be wise to reduce the duration of Mrs. Piper's trance to an hour and three-quarters.—  
Yours faithfully,

J. G. PIDDINGTON.

## SUPPLEMENTARY LIBRARY CATALOGUE.

*Books added to the Library since the last List, JOURNAL for December, 1906.*

- \*Aksakof (A.), *Animisme et Spiritisme.* Paris, 1906.
- †Analecta Bollandiana. Vols. I.-XXV. Brussels, 1882-1906.
- Angevin (I. Bodin), *De la Démonomanie des Sorciers.* Antwerp, 1593.
- Bastian (H. Charlton, M.D., F.R.S.), *Aphasia and other Speech Defects.* London, 1898.
- \*Bates (E. Katharine), *Seen and Unseen.* London, 1907.
- \*Beers (C. W.), *A Mind that Found Itself.* London, New York, Bombay, and Calcutta, 1908.
- Besant (Annie), H. P. Blavatsky and *The Masters of the Wisdom.* London, Benares, and Adyar, 1907.
- \*Binet (Alfred), *The Mind and the Brain.* London, 1907.
- \*Boirac (Emile), *La Psychologie Inconnue.* Paris, 1908.
- §Brown (J. H.), *Spectropia.* London, 1865.
- Carrington (Hereward), *The Physical Phenomena of Spiritualism.* Boston, 1907.
- \*————— *Vitality, Fasting, and Nutrition.* New York, 1908.
- †Catalogus Codicum Hagiographicorum Bibliothecæ Regiæ Bruxellensis. Vols. I. and II. Brussels, 1886, 1889.
- †Catalogus Codicum Hagiographicorum Latinorum Biblioth. Nat. Parisiensis. Vols. I.-III. Brussels, 1889, 1890, 1893.
- Chazarain (Dr.), *Les Courants de la Polarité.* Paris, 1887.
- \*Clouston (T. S., M.D.), *The Hygiene of Mind.* London, 1906.
- \*\*Delehaye (H.), *Les Légendes Hagiographiques.* Brussels, 1906.
- Deschamps (Alfred, M.D.), *A Modern Miracle.* Glasgow, 1906.
- \*Dupouy (Dr. E.), *Psychologie Morbide.* Paris, 1907.
- ††Dyer (Helen S.), *Revival in India.* London, 1907.
- Eddy (Mrs.), *Science and Health.* Boston, 1907.
- \*Flammarion (Camille), *Mysterious Psychic Forces.* Boston, 1907.
- Forel (Dr. August), *Hypnotism.* London and New York, 1906.

- \*\*Funk (I. K., LL.D.),** *The Psychic Riddle.*  
New York and London, 1907.
- Fursac (J. Rogues de),** *Un Mouvement Mystique Contemporain.*  
Paris, 1907.
- †Gielemans (I.),** *Anecdota.*  
Brussels, 1895.
- \*Hamilton (Mary),** *Incubation.* St. Andrews and London, 1906.
- \*\*Krebs (S. Le F.),** *The Law of Suggestion.* Chicago, 1906.
- \*Lapponi (Dr. J.),** *Hypnotism and Spiritism.* London, 1906.
- \*Myers (F. W. H.),** *Human Personality.* Abridged edition.  
London, New York, and Bombay, 1907.
- \*—————** *Fragments of Prose and Poetry.*  
London, New York, and Bombay, 1904.
- ‡Renterghem (Dr. A. W. van),** *La Psychothérapie dans ses différents Modes.* Amsterdam, 1907.
- Ribot (Th.),** *Essai sur les Passions.* Paris, 1907.
- Störriug (Gustav),** *Mental Pathology and Normal Psychology.*  
London, 1907.
- \*Tuckey (C. Lloyd, M.D.),** *Treatment by Hypnotism and Suggestion.*  
Fifth edition. London, 1907.

\* Presented by the Publisher.

\*\* Presented by the Author.

† Presented by the Société des Bollandistes.

†† Presented by Rev. A. T. Fryer.

§ Presented by A. M. Box, Esq.

‡ Presented by Dr. C. Lloyd Tuckey.

## NOTICE: INFORMATION WANTED.

WE should be very glad if any reader of the *Journal* can refer us to the sources of the following, which we believe to be quotations:

- (1) "He the strong smiter—the earth-compeller."
- (2) "One star in the crimson West  
And the East is cold and grey,  
And the weary earth shall turn to her rest  
At the end of the winter's day."
- (3) "Primus inter pares."

This phrase, possibly of legal origin, has often been used in reference to the Head of the Roman Catholic Church. We are asked to find out on what occasion it was first used in this connection, and to which Pope or Popes it was specially applied. Any information on the subject should be sent to

THE EDITOR,  
Society for Psychical Research,  
20 Hanover Square,  
LONDON, W.

JOURNAL  
OF THE  
Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, MAY 19th, 1908, at 4.15 p.m.

WHEN A

Presidential Address

WILL BE DELIVERED BY

MRS. HENRY SIDGWICK.

N.B.—Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.



## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

---

ALABASTER, EDWARD P., Kilworth Hotel, Kildare St., Dublin.

**Ashley, Mrs. Wilfred**, The Grove, Stanmore, Middlesex.

**Barnes, Claude T.**, Salt Lake City, Utah, U.S.A.

BATH, HUBERT, 7<sup>d</sup> Grove End Rd., St. John's Wood, London, N.W.

BETHELL, MRS., Normanton, S. Farnboro, Hants.

BLACKLOCK, MISS CHARLOTTE, 51 Beaufort Mansions, Chelsea, S.W.

BOGGIS-ROLFE, D. H., 69 St. George's Sq., London, S.W.

**Brown, Bertram Goulding**, M.A., 46 Regents' Park Rd., London, N.W.

BULLER, MRS. C. F., 46 Clarendon Rd., Bedford.

BULLOCK, A. H., 82 Savernake Rd., Gospel Oak, London, N.W.

COATES, C. J., The Thornton Woollen Mill Co., St. Petersburg, Russia.

**Cooke, Mrs.**, Hadley House, North Finchley, London, N.

DAVIES, MRS. G. R., Forest Hill, Hartford, Cheshire.

DOYLE, DR. THEODORE, 1001 East 15th St., Kansas City, Mo., U.S.A.

HANNAY, MRS., Wren's Nest, Wellington Rd., Bromsgrove.

HASLEHURST, E. W., 72 Burnt Ash Hill, Lee, London, S.E.

HENDERSON, J. J., C.E., F.R.S.G.S., etc., 182 Winthrop St., Flatbush, Brooklyn, N.Y., U.S.A.

**Hughes, Mrs.**, Bryn Hawddgar, Llanarthney, R.S.O., Carmarthenshire.

JACKSON, MRS., 78 Kenilworth Court, Putney, London, S.W.

KWANG, SIM BOON, 73 Scotts Rd., Singapore, S.S.

KENWAY, MRS., Mendip View, Winscombe, Somerset.

LARKEN, E. P., 19 Victoria Grove, Kensington, London, W.

**Legg, William Andrew**, P.O. Box 1621, Cape Town, S. Africa.

MARSTON, CHARLES, J.P., Afcot, Compton, Wolverhampton.

NEELE, MISS M. E. KINGSTON, 23 Upper Addison Gardens, London, W.

NUNN, THOMAS PERCY, M.A., D.Sc., London Day Training College, Southampton Row, London, W.C.

O'DONNELL, ELLIOTT, F.R.S.L., Clifton House, St. Ives, Cornwall.

OSBORNE, MISS H., 2 Northcote Mansions, Heath Str., Hampstead, N.W.

PARKIN, JOHN, M.A., F.L.S., Blaithwaite, Carlisle.

PENHA, PAUL DE LA, 41 Hyde Park Gate, London, S.W.

RAE, JAMES, Villa Laurel, San Jacopo, Leghorn, Italy.

SCOTT, CLINTON C., Bureau of Education, Manila, P.P.

ST. HILL, MRS., Thimbles, Littlewick Green, Maidenhead.

SMITH, MISS JULIA, Assisi, Drayton Court, S. Kensington.

**Stainforth, Miss Emily**, 36 Comeragh Rd., West Kensington.

**Strutt, Hon. Richard**, Rayleigh House, Chelsea, S.W.

SULMAN, HENRY L., F.I.C., M.I.M.M., etc., 31 The Avenue, Brondesbury Park, N.W.

TYLER, PROFESSOR C. M., Cornell University, Ithaca, N.Y., U.S.A.

TUDOR, OWEN S., Friday's Hill, Haslemere.

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### MEETING OF THE COUNCIL.

THE 90th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, March 30th, 1908, at 6 p.m.—Mrs. Henry Sidgwick in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, F.R.S., Mr. G. Lowes Dickinson, the Hon. Everard Feilding, the Rev. A. T. Fryer, Mr. W. M'Dougall, Mr. St. G. L. Fox Pitt, Mr. Frank Podmore, Dr. F. C. S. Schiller, Mr. H. Arthur Smith, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The minutes of the last Meeting of the Council were read and signed as correct.

Eight new Members and thirty-one new Associates were elected. Their names are given above.

The monthly accounts for January and February, 1908, were presented and taken as read.

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### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 22nd Meeting for Members and Associates only was held at 20 Hanover Square, London, W., on Monday, March 30th, 1908, at 4 p.m.—the President, Mrs. Sidgwick, in the chair.

PROFESSOR W. F. BARRETT, F.R.S., read a paper on "A Recent Case of a Veridical Phantasm of the Dead," which is printed below, with a report of the account given to the meeting by the percipient herself.

MISS C. MILES read a paper on "Experiments in Thought-transference," which will appear later in the *Journal*.

## CASES.

## G. 283. Apparition seen soon after death.

This case was sent to Professor Barrett, who read a report on it at the private meeting of the Society held on March 30th.

He received it from his friend MacLeod of MacLeod, who was a friend and superior officer of the subject of this narrative, who is here called Capt. Arthur Oldham.<sup>1</sup>

In the obituary notice of Capt. Oldham which appeared in the *Field* shortly after his death, he is described as a very fine specimen of an English gentleman, and "the greatest elephant hunter of this or any age." A pioneer in African travel, he made himself respected and honoured, not only by his friends, but by the negro tribes among whom he went, for he treated all, down to the very humblest, with courtesy and straightforwardness.

On May 29th, 1907, Capt. Oldham shot himself in London, the funeral taking place on the following Saturday. He had confided a love affair to a personal friend of his, here called Mrs. Wilson. It was known to Mrs. Wilson that three or four days before his tragic death he had proposed to a lady, and doubtless his mind became unhinged upon receiving her reply, refusing him, on the day he died. His will was found on the mantel-piece of his room, unwitnessed, and apparently written just before his death. In his will he bequeathed an annuity to his godchild, Minnie, Mrs. Wilson's daughter, who was a great favourite of his.

Miss Minnie Wilson, though not a Roman Catholic, was being educated in a convent school on the Continent. Her mother was anxious to spare her the shock of hearing of the sudden death of her godfather, to whom she was much attached, and whom she always called 'Uncle.' She did not write to her until the Tuesday, nearly a week after his death, and only told her that her uncle had died suddenly on the preceding Wednesday and had been buried on Saturday.

On the 6th August, when Mrs. Wilson met her daughter, who was 17 years old, at Charing Cross, on her return for the holidays, almost the first thing Minnie said was, "Mother, please tell me the truth about Uncle Oldham." Mrs. Wilson's

<sup>1</sup> All names of persons and places are pseudonyms.



letter, dated September 4th, 1907, giving an account of this conversation, continues as follows :

I said, "What do you mean, dear?" She then said, "You can't deceive me, mother! Just tell me! Did he take his own life because a woman wouldn't love him?" I said, "Why do you ask such a question?" She replied, "Oh, mother, do tell me the truth. He came and told me all about it himself, and is suffering so terribly."

Mrs. Wilson continues :

Minnie then gave me the following account. On the Saturday morning she was in the church dusting with Mère Columba. She was up a short ladder dusting a statue when she looked round and saw one of her school friends, whom she knew to be away at the time, coming towards her; she felt great surprise and almost shock at seeing her friend in nun's dress.<sup>1</sup> The young nun came up to her, beckoned to her to come down. She tells me that it was a curious, funny feeling; she saw herself on the ladder and yet she was on the ground. The nun then took her by the arm and led her away through a side door of the church, where she had never been before, and through the nuns' refectory, where no one is allowed, and thence into their private Chapel, and brought her to one of the pews. She can describe everything, even one of the pictures on the walls of the refectory, which appeared to have several pieces of red tape hanging from a figure in the picture, and which she had not seen before, but subsequently was found to have correctly described. She knelt and felt some one near her: she looked up and she says, there was Uncle Oldham standing by her. Her first thoughts were, Mother never told me he was coming over to Belgium. But she felt something was wrong, his face bore such terrible suffering. He came up and placed his hand in hers and said: "Minnie! I have done a terrible thing. I have taken my own life because a woman would not love me, and I am suffering much. I never believed what I ought to have on earth. Pray for me." He told her he was in need of earthly prayers; they helped him. She then prayed, and after that the same nun came and led her out of church and she found herself on the ladder dazed. She managed to get down, when Mère Columba

<sup>1</sup> This girl friend had left the convent soon after Minnie went there. She was *subsequently* informed that this girl had taken the veil at that time.

noticed she looked very white and ill, took her away, and she lay down for some hours. Since then the figure has appeared to her every morning early, about 4 to 5, but only momentarily. He has never spoken again, but each time his expression changed and a happier look came on his face. Her words were: "Oh, mother, I have prayed so, I want to forget the awful look on his face when I first saw him. That look is going now." He came to her as usual the day she left, but nothing has been seen here in London. The child seems to take it very calmly. What worried her so terribly was not knowing the truth. She dared not write to ask me about it, as all their letters are read, and so she had to wait until she came home. The phantom told her everything: all *I* had intended she should *never* know. There is no one over there who knows anything about either him or ourselves. Each morning between the two bells he stands by her bedside and makes her understand he is happier, but he never speaks now. A bell rings when the nuns get up, and another when the girls rise about 4 to 5 a.m.

In subsequent letters dated September 15th and October 11th, 1907, Mrs. Wilson writes:

I have been questioning her [Minnie] again about the matter. I don't think it was a *dream* at all. I expect the whole thing was only a matter of moments. When she told Mère Columba where she had been and what she had seen, her friend replied, "Child, you are ill," and made no comment. I suppose she went into a trance condition, but it must have been of very short duration, as Mère Columba noticed nothing. There are many other points I should myself like to find out; one is to see the girl who came as a nun, to know if anything strange happened to her at the time.

She [Minnie] has not seen anything at all since her return to England. He appeared to her first as he always did in his ordinary clothes. I asked her if she felt frightened. Her reply was: "Why, mother, I did not know he was dead, and I did not believe it, but his face was so sad, I knew something was wrong. I thought it was really uncle speaking to me!" She saw him distinctly every morning, but he never spoke. He made her understand what he wanted; that was only momentary. She tells me she is trying to forget it all now. The suspense told on her considerably; a weight seemed lifted when she heard the truth from me. I can only conclude that the convent being a peaceful, sacred place, Arthur felt

drawn to the child. He was always so fond of her and felt her innocent prayers would help him.

In reply to enquiries as to whether it was possible her daughter had seen a telegraphic report of her godfather's death in some newspaper, Mrs. Wilson wrote, February 26th, 1908 :

I think the idea of my daughter having unconsciously seen a newspaper can be put aside ; I have thought of that too, but I know how strict the nuns are at that Convent—no newspapers are allowed, and all letters are read before they are delivered. The death took place on the Wednesday, the apparition appeared on the Saturday, and not until the following Wednesday did my daughter receive my few words, telling her he had died suddenly.

Professor Barrett intended going to the continent to try to get an interview with Mère Columba, as her evidence would be important, and also with the young nun, but Mrs. Wilson wrote on February 20th, 1908 :

I am afraid no information can be obtained at the Convent, as Minnie only confided in old Mère Columba in great secrecy, and she, I hear, has recently died ; I doubt if she ever mentioned the circumstance to any one.

A brother of Capt. Oldham writes, after giving details concerning the annuity bequeathed to Minnie in the will found after his brother's death :

It is a pity that Mère Columba is dead. It would be of great importance to get hold of the girl who took Minnie to Arthur Oldham. We do not know if she, in the flesh, was conscious of anything, but being a nun it is probably difficult to get at her. She is not in the same Convent.

The foregoing narrative was submitted to Mrs. Wilson, who read it carefully, and after making one or two verbal corrections, returned it to Professor Barrett with her own and her daughter's signature, stating :

*March 15th, 1908.*

We have read the foregoing, it is strictly correct.

(Signed)

A. W.

M. W.



The following is Miss Minnie Wilson's own account of her experience :

*March 15th, 1908.*

One Saturday morning I was in the church helping Mère Columba to dust. I was up a ladder dusting a statue when I was rather surprised to see a girl, who had left some time, dressed as a nun, come towards me, and beckon me to follow her; it gave me rather a shock to see myself on the ladder when I was in the act of following the nun. Passing through a door I reached the chapel by a way I had never been before. When I was kneeling in one of the pews, I was very surprised to see Uncle Oldham come up to me, as mother had not told me he was coming to Belgium. I thought something was wrong as he had such a pained expression; he took my hand and said he had done something very wrong and that it would help him a great deal to have me to pray for him; then he told me he had been refused by the woman he loved and that he had shot himself in his despair; after that he visited me every morning. When I found myself again on the ladder I must have looked rather pale, so Mère Columba made me lie down for some time; later on I told her I had seen my uncle and that he had shot himself, but she only said it was my imagination. I made her promise not to tell any one, as I knew no one would believe it and thought I should be laughed at; a few days after I heard from mother that Uncle Oldham *had* died suddenly. It gave me a shock, as I did not know who to believe and could not write, as all letters are read before leaving the convent. I only heard the truth from mother when I came home.

MINNIE WILSON.

Professor Barrett adds:

"The foregoing case is in my opinion one of the most interesting and impressive of the many cases of phantasms of the dead that have ever come under my notice. Knowing as I do the young percipient and her absolute truthfulness, transparent sincerity and bright intelligence, I am convinced of the substantial accuracy of the story she has told. Moreover the fact of her being secluded in a convent school when the apparition occurred,—a place in which no news of the outside world is allowed to percolate, except through letters from relatives which are previously opened and read,—this in itself renders the case almost an ideal one, and it would have been wholly so had Mère Columba lived a little longer, so that her

confirmation of the story and date of the apparition had been obtained. Nor do I see how any explanation of the case can be based on telepathy from the living except by making assumptions which are more difficult to accept than the hypothesis of the conscious survival of the personality for (at any rate) a certain period after the death of the body."

After Professor Barrett had finished reading the account of this case at the meeting of the Society, Miss Wilson, who was present, went on to the platform and submitted to a somewhat rigorous cross-examination at the hands of several members of the audience. Miss Wilson stood the ordeal very well, and the audience was obviously impressed by the simple straightforwardness of her replies. She stated that she did not know the lady who was said to have refused her uncle's offer of marriage, nor had she heard anything of her uncle's love affair. Asked if the nun whose phantom conducted her through the refectory to the chapel had ever been in the refectory while she was at the convent school, she replied that the senior girls who got the chief prizes always went there to receive them at the end of their last term at school, so undoubtedly this nun, who had had a distinguished career at school, must have been there. Asked with regard to the picture with red tape hanging from it seen by her in her vision, she said that when she went into the refectory to receive a prize at the end of the term two months after the vision, she looked for this picture and found that it was really the picture of a saint dripping with blood. She was sure that the nun who conducted her in her vision had no knowledge of her uncle. With regard to the scene in the Chapel, she said that she felt her uncle touch her hand: she was not sure whether she heard words, but she certainly thought she did. She noticed that she did not hear him walk up the aisle, and especially that he did not make the bench creak, as other people did. Afterwards when the figure appeared to her in the morning standing at the bedside it gradually faded away. She said she felt something that woke her up and made her look. In these morning visits, which went on for two months, the apparition never spoke to her, but as time went on its expression gradually became less unhappy.

Referring to her being led through the refectory by the

nun, she said she only noticed that she had to do as she was told, though it was not quite characteristic of her to like to be told to do things. She did not notice anything about the journey back, and did not again see herself on the ladder. It was not at all strange that her uncle should ask her to pray for him, as in Catholic schools girls are taught to pray regularly for the dead. She was not on exceptionally friendly terms with the nun, who was her senior, though they liked each other. They did not see much of each other, as the nun came from a different country, and the different nationalities were kept rather apart. Her mother, she heard afterwards, had known something about Captain Oldham's love affair.

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L. 1170. Apparition at time of death.

THE following case was contributed to the American Branch by Dr. Savage. Miss Gollin, sitting in her office, saw her fiancé standing behind her chair. She asked a friend sitting near her if she saw him; she had not, but she testifies as to the incident having occurred as stated by Miss Gollin. The young man had died at about the time he was seen by her. Two further experiences of Miss Gollin's are of interest and are appended.

Her first account was as follows:

REV. DR. SAVAGE,

New York City.

130 LAFAYETTE AVENUE,  
BROOKLYN, *March 2nd, 1905.*

Dear Sir,—During a discussion upon the subject of Psychical Research with a friend a short time ago I mentioned a little incident in my own life. This friend advised me to send the facts to you, saying you were very much interested in this subject, and to his way of thinking my experience seemed to be a perfect case. It is for this reason I am taking the liberty of addressing you.

During the year 1896 I was employed in the office of a certain newspaper in this city. On Saturday, the 25th of Jan., 1896, at about 12.30 p.m., while attending to my work, all at once I felt conscious of a presence near me. In fact, it was just the same feeling one has when some one is intently looking at you, and you feel an inclination to turn to see who it is. This feeling was so strong that I turned almost involuntarily, and there at the back of



my chair, but a little to one side, I saw the full figure of a young man with whom I was well acquainted—in fact, engaged to marry. (I wish to state here that this young man had never been in this office.) The figure was very distinct. In fact, it was all so plain that I felt the young woman sitting next to me must see it also, and though very much overcome and not understanding it at the time, I turned to her and asked, Did you see any one just now standing back of my chair? She replied No, and, of course, wondered why I asked. I did not explain my reason to her at the time as, though she knew this person from hearsay, she had no acquaintance, and I felt she might think me foolish. However, the incident is perfectly clear in her mind even to this day, and if necessary I can furnish her name and address. In fact, it is her husband who prevailed on me to make this communication to you.

On the previous Sunday to this incident I had been at church with this young man, and he was, apparently, in very good health, though previously he had been ailing somewhat, we thought from overstudy, as he was just completing a college course. That evening after our return from church he made an engagement to see me the middle of the week. Instead of seeing me, I received a letter from his sister saying he had a cold and might not come to see me until the end of the week, but that it was nothing serious. I wrote back, saying that as the weather was so bad he had probably better not try to come to see me until the Sunday following. (That week we had a great deal of wet weather.) I heard nothing further from any member of the family and fully expected to see him on Sunday. On reaching home on Saturday, Jan. 25, 1896, I found a telegram waiting for me, which read: "If you wish to see W. come at once." I did not reach home until about 2 p.m. I hurried to his home, and on arriving was told he had died about 12.30. It was a case of typhoid fever.

The delay in forwarding this letter is the result of my desire to look over some old documents and thus make sure of the exact date of this strange phenomena.

A. A. GOLLIN.

Miss Gollin afterwards wrote to Dr. Hodgson:

130 LAFAYETTE AVE.,  
BROOKLYN, *March 20, 1905.*

RICHARD HODGSON, ESQ., LL.D.,

Sec. and Treas. Society for Psychical Research, Boston, Mass.

Dear Sir,—It has given me great pleasure to receive yours of the 11th and to know that you are interested in my experience.

I have been very busy, else I should have answered your questions at an earlier date. Now, however, I will try to the best of my ability to give you the information you desire.

First, the name of my friend is Mrs. B. L. Burrows, 179 Prospect Park, West, Brooklyn, N.Y. She, however, did not see the apparition, but distinctly remembers my asking if she saw any one at the back of my chair, and will recall the circumstances, as we have often spoken of the incident since.

I did not make any record of the occurrence, but the whole affair was so very vivid it has been impressed upon my memory, and after the death of my friend I spoke of it to his relatives and found the time of death tallied with the time I saw the apparition. (I still have the telegram advising me of his death; this gives the date.) No obituary notice was published at the time, as the family were from the West and had very few friends here. The young man, however, was a student at the N.Y. Dental School, 23rd St., up to the time of his death.

I did not time the length of time the figure appeared behind my chair. I was too surprised to notice time, but it must have stayed there a couple of minutes I should judge. I was perfectly conscious of this presence, as I explained in my former letter, and turned not knowing what to expect, simply thinking to see some one in the office standing at the back of my chair. My surprise was very great when I recognized my friend. The whole figure appeared fully dressed in a black suit of clothes. I know I stared for some time, and it was all so plain I thought my friend must see it too, and I turned to her and asked, "Did you see any one pass my chair just now?" She looked, and replied "No," and seemed to think my action very queer. I did not explain to her at the time, as I feared she would think me imaginative; and at the time we did not know of the illness of this person, neither were we on such intimate terms at that time that I felt at liberty to explain matters.

As to manner of disappearance I cannot say, as by the time I spoke to my friend and turned the second time the figure was no longer visible. When I saw him his hands were resting on the back of my chair, and he was looking down at me.

Directly following his death, I had a queer dream. It was that we seemed to be walking along the streets of a city I had never seen before. The street was lined with trees of goodly size, and the houses were of frame and detached, and with considerable ground around them and all setting back from the street. As we walked

along this street, he ran a little ahead just as he had often done in life, and hid behind a tree until I came up to it, and then ran out to join me again. We walked a little farther, when he left me to meet a gentleman whom I had never seen and whom he spoke to and then brought to me. Then we all walked into this house directly opposite which we were standing, and which had quite a path through the grounds to reach same, then up a couple of steps into the house. After entering the house, I woke up.

The peculiar part of this dream was the fact that the gentleman whom this friend of mine met was an elderly person dressed in the costume worn perhaps 100 years ago, or thereabouts. He had black silk stockings, low shoes with silver buckles, brown velvet knickerbockers, a ruffled shirt and the coat of that period. I particularly noticed that his hair was grey and he had quite a long beard. It was some one whom I had never seen or heard of before. At the time I had a very vivid description of him, and was so impressed with the whole dream that I told it to my father, who at the time questioned me very carefully about the elderly man, after which he told me the description answered that of his father. He had been dead many years before, (my own father at that time was about 70 years of age), and I had never heard my father speak of him in the way of describing him or in fact very little at all, as he was a very quiet and studious man and not given to talk of his family. Neither had we any pictures of him of any description. I know at the time my father thought it was so strange that I should have so complete a description of his father, and he seemed to have no doubt it was his father, though in my dream I did not place this gentleman at all. I only noticed his friendship for my friend, and noted that they seemed well acquainted and that he wished me to know this old gentleman. My father was an Englishman, and his father spent his whole life in England and I believe died in London, while my friend died in Brooklyn.

I have also had some trivial dreams come true. For instance, after the death of my friend I was spending a few days at the home of his family. On the Sunday morning at breakfast, (it was early spring), I said to them: "I had a strange dream last night. I dreamed we were all somewhere in the country—I do not know where, but I remember at the end of the street there was a church on a little hill. The house we were all in set back a little from the roadside. We were in the parlour, in which was a piano at the far end away from the windows, and nearer the entrance to another



room which appeared to be the dining room. The three girls—(his sisters) and myself were grouped around the piano and were singing hymns. It seemed to be Sunday afternoon and pouring rain. I could see the lightning at intervals as I looked toward the windows. One of the girls, Alice, was playing. We had several hymn books around. We would sing all we knew in one and then turn to the other book. One of the girls leaned over the piano and took the book from Alice, saying, "We don't know any more in that one, try this one," placing another. I had a feeling that there were other hymns which we knew, and leaned over and got the book and continued looking through it, while they looked through the one which one of the sisters had placed. Then when I found something we knew, I handed it over to Alice to play for us.

After I narrated my dream, they all said, "Why that's just like the house we hired last summer in Ridgefield, Conn., but now that Walter is dead, we may never go there again." Well, summer came and they hired this same house for the season, and I was invited to spend my vacation with them. One Sunday we all sat at the piano, singing, and the same incident occurred which I have described in my dream, the matter of the books being changed and my leaning over for the discarded one and feeling that I knew other hymns in it. At the time, I had a feeling that this had occurred before. One of the sisters, Lillie, immediately spoke up and said: "Why, Ada, this is your dream, you had so long ago, don't you remember? It is exactly the same, even to the rain. Isn't it strange." They all recalled it and spoke of it to their mother who was not present at the time.

This is only a small affair, but the whole occurrence tallied precisely with my dream and was recollected by all, the same people being present as in my dream, and it was at their home in Brooklyn, and before them, that I had told the dream several months before. Furthermore, I had never been in the town before; had never had a description of the house and at that time never expected to ever see it.

I do not know how to account for these affairs, but it seems plain to me that dreams do come true.

A. A. GOLLIN.

130 LAFAYETTE AVE.,  
BROOKLYN, *March 22, 1905.*

RICHARD HODGSON, ESQ., LL.D.,

Sec. for the Society for Psychical Research, Boston, Mass.

Dear Sir,—Yours of the 21st inst. at hand. I shall communicate with my friends regarding the dream of the Sunday afternoon and

see if they are willing to give their co-operation in this matter. As soon as I hear from them, I will notify you. I have no knowledge of anything similar to this dream occurring before my friend's death. I think they will remember the fact of the dream though they may be loth to testify at this time, and so many years have elapsed since it occurred.

I cannot give an approximate date of my vision in which my friend and grandfather figured, having kept no record at the time and never thinking to make use of the experience in any way.

ADA A. GOLLIN.

Miss Burrows wrote to Dr. Hodgson as follows:

179 PROSPECT PARK, W.,

MR. R. HODGSON,

BROOKLYN, N.Y., *March 29, 1905.*

Dear Sir,—In reply to your letter of March 21, it gives me pleasure to corroborate Miss Gollin's statement. I do not remember the exact date of the occurrence she mentions. I remember distinctly however, that we were sitting together working in the office of the *Evening Post*, where we were both employed. Miss Gollin's chair was placed at right angles to mine, so that anyone approaching her chair would have been plainly visible to me. I remember her asking me if I had noticed a man standing back of her chair. As she said this she was in the act of looking behind her, as if expecting to find someone standing there, or as if she were conscious that someone had just been standing there. I saw nothing whatever myself, and am sure that no one in the flesh did approach her chair at that time. I told her I had seen no one, and thus the incident closed for the moment.

I did not see her again for several days, when she told me that on arriving home she had found a telegram stating that her fiancé was dead. Later she learned the hour of his death corresponded exactly with that of the apparition which she had seen while at work.

In closing, it may be of some value to add that Miss Gollin is not a person of visionary temperament. She is a thoroughly practical and matter-of-fact business woman.—Very respectfully yours,

ELIZABETH L. BURROWS.

Miss Gollin wrote later :

130 LAFAYETTE AVENUE,  
BROOKLYN, *April 12, 1905.*

DR. RICHARD HODGSON, Boston, Mass.

Dear Sir,—I regret not being able to give you the desired information in answer to your letter of the 31st ult. sooner, but I have only just received word from my friends in answer to my question as to whether they would be willing to vouch for my statement of the dream of the Sunday afternoon in question.

Miss Alice Warren, 67 Lefferts Place, Brooklyn, N.Y., who was one of the young ladies in question, informs me that she is quite willing to verify my statement about this dream, as she remembers it quite clearly, more so, in fact, than the other members of the family.

Trusting to hear that you receive the desired verification from her.—I remain, yours very truly,

ADA A. GOLLIN.

Dr. Hodgson afterwards received the following note from Miss Warren :

67 LEFFERTS PLACE,  
BROOKLYN, *April 24, 1905.*

MR. R. HODGSON,

Sir,—In answer to yours of April 14th would say that I remember, as Miss Gollin states, her dream and the re-occurrence afterwards at our summer cottage. As to the date, cannot remember on account of the length of time that has elapsed since then. Trusting that this will satisfactorily verify Miss Gollin's statement of her dream.—Yours respectfully,

ALICE WARREN.



# JOURNAL

OF THE

## Society for Psychical Research.

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### NOTICE OF MEETING.

## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On MONDAY, JUNE 29th, 1908, at 4 p.m.*

WHEN A PAPER BY

COUNT PEROVSKY-PETROVO-SOLOVOVO

ON

“The Hallucination Theory as applied to  
certain Cases of Physical Phenomena”

WILL BE READ.

---

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

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**Barwell, Noel**, W. Kensington Mansions, W. Kensington, London, W.  
**BEADLE**, MISS E. A., Millfield, Bexley Heath, Kent.

**BOUWENS**, BETHELL GODEFROI, Eastmoor House, Harpenden, Herts.

**Grace, Cecil S.**, 3 Sloane Gardens, London, S.W.

**KAUFMAN**, MRS. IRENE M., 3339 Spring Garden Street, Philadelphia, Pa., U.S.A.

**Kellogg, Spencer, Junr.**, Buffalo, N.Y., U.S.A.

**Mansfield, Mrs. Richard**, Seven Acres, New London, Conn., U.S.A.

**MARTIN**, MISS FLORENCE R., 65 Cornwall Gardens, London, S.W.

**MILBURN**, REV. R. G., Hollywood House, Wimbledon Common, London, S.W.

**Raw, Miss Eileen Kate Nesta**, 28 Albert Court, Kensington Gore, London, S.W.

**TOOTAL**, MRS. A. J., The Ladies' Empire Club, 69 Grosvenor St., London, W.

**WATSON**, MRS. MILNE, 39 Eccleston Square, London, S.W.

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MEETING OF THE COUNCIL.

THE 91st Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, May 19th, 1908—the President, Mrs. Henry Sidgwick, in the chair. There were also present: the Rt. Hon. Gerald W. Balfour, Mr. W. W. Baggally, Professor W. F. Barrett, F.R.S., Mr. E. N. Bennett, M.P., Mr. G. Lowes Dickinson, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. S. C. Scott, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, Mrs. Verrall, Mr. V. J. Woolley, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The minutes of the last Meeting of the Council were read and signed as correct.

The final draft Report of the Sub-Committee on Local Sections was, after slight emendation, adopted, and will be found below on p. 263.

Five new Members and seven new Associates were elected. Their names and addresses are given above.

The monthly accounts for March and April, 1908, were presented and taken as read.

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### GENERAL MEETING.

THE 132nd General Meeting of the Society was held in the large Hall at 20 Hanover Square, London, W., on Tuesday, May 19th, 1908, at 4.15 p.m. Mrs. Sidgwick gave her Presidential Address, which will be published in the next Part of the *Proceedings*.

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### EXPERIMENTS IN THOUGHT TRANSFERENCE.

BY CLARISSA MILES.

THE experiments here described are a continuation of those which were previously brought before the Society and published in the *Proceedings* S.P.R., Part LIV. As before, I was the agent and my friend Miss Ramsden the percipient. Miss Ramsden on each day sent me a postcard describing what her impressions—which were generally rather numerous,—had been, and I noted each day on a postcard sent to her what the idea was that I had tried to transmit. On receiving her card I noted what facts in my experience had corresponded with her impressions.

As in the previous account in *Proceedings*, (a) indicates my postcard written at the time of the experiment; (b) Miss Ramsden's postcard recording her impressions at the time; (c) my comments, made after receiving her postcard, as to points in her description that seemed to correspond to what had been happening to me: (d) corroboration of the latter by my friends.

Some of the experiments failed altogether, and in most of them Miss Ramsden had other impressions besides those that



were more or less correct. These unsuccessful cases are omitted here; but as all the experiments are numbered consecutively, the proportion of complete failures is shown. In the record of the more or less successful cases, the portions omitted are indicated by asterisks.

During these experiments I was on a tour with Lady Guendolen Ramsden in the Ardennes, where Miss Ramsden had never been. She only knew my address, so that she could post the cards. I went to Namur and joined Lady Guendolen there on the 13th of July, 1907, and did not begin the experiments till July 21st.

#### EXPERIMENT I.

Miss Ramsden on July 21st sent a sketch of a well which she had been thinking of on the 18th and 19th several times in connection with me. It will be seen that this has some resemblance to a photograph which I took from our hotel window, and part of which is here reproduced, showing a tower, which was the most conspicuous object from the hotel garden: when there, we could not look up in any direction without seeing the tower outlined against the sky; but the weathercock and round ball beneath shown in the photograph would not be visible to us, for the garden being situated exactly at the foot of the tower, we were too much underneath it.

#### EXPERIMENT II.

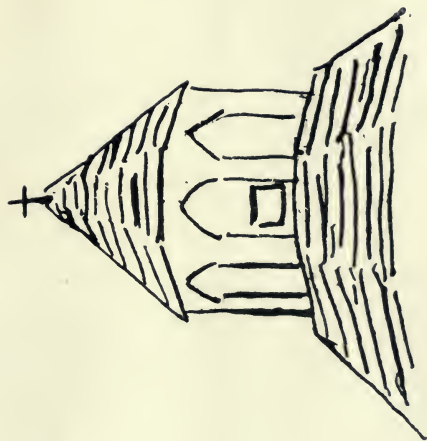
The following is my postcard, written on the first day that I attempted to transfer an idea to Miss Ramsden:

- (a) Hotel d'Harscamp, Namur, July 20th [really 21st].  
[Postmark, Namur, 22. VII. 07. 10.17.]

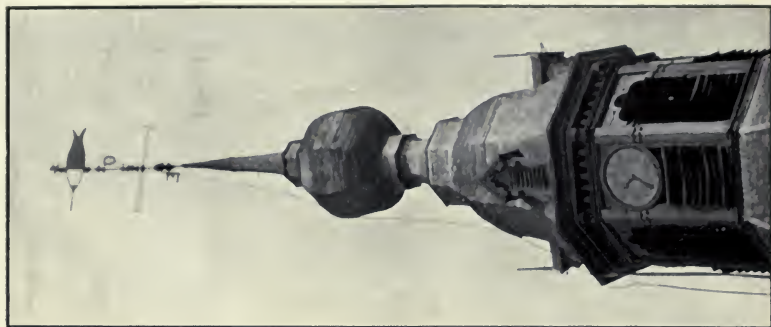
We went to Huy by train and spent the afternoon there, I wanted you to see the fine view of citadel. The hill beyond covered with trees, boats in foreground and a fine bridge spanning the Meuse.

C. M.

(b) Miss Ramsden's next postcard, written from Ardverikie, Kingussie, has the postmark "Kingussie, 12.45 p.m. Jy. 23. 07" and has nothing on it except the sketch here reproduced. Miss Ramsden adds later:



EXPERIMENT I. MISS RAMSDEN'S SKETCH.



PHOTOGRAPH OF TOWER.







MISS RAMSDEN'S SKETCH.

This was seen as a hypnagogic illusion just before going to sleep. I drew this on Monday after the post had gone (8 a.m.). That is why it was not posted until the 23rd. I saw it in colour; the distance was a lovely blue.

H. R.

(d) Lady Guendolen Ramsden, writing to her daughter later of this occasion, sends the following sketch:



Lady Guendolen adds :

[On] the day we went to Huy, Clarisse sat under a tree on the bank of a garden overlooking the Meuse. She said, "I'll draw the bridge; M. may get an impression of the arches." So you did,—only yours were more like a viaduct. . . . This sketch is from memory, showing where Clarisse sat to draw. There was a large tree on whose roots she sat: lots of boats everywhere. . . .

The next two experiments were failures.

#### EXPERIMENT V.

- (a) Bruges, July 24th [probably should be 28th, as postmark is "Bruges, 29 Juillet, 07"].

We stopped at Ghent on July 23rd [27th] on our way here. Had lunch. Then saw the Cathedral of St. Bavon. The Van Eyck picture "Adoration of the Immaculate Lamb" interested me much, details so wonderful. . . .

C. M.

- (b) Saturday, July 27th, 1907. 10.45 p.m.  
[Postmark: Kingussie 10.30 a.m. Jy. 28. 07.]

An Arab or Indian wearing a turban on his head. . . .

H. R.

(c) In the "Adoration of the Immaculate Lamb," by Van Eyck, one of the principal groups in the foreground is composed of oriental figures, many of whom have turbans on. We had been looking specially at one of these. We were given glasses to inspect closely the wonderful finish and technique of the painting.

C. M.

#### EXPERIMENT VI.

- (a) Sunday, July 24th [28th].  
[Postmark: Bruxelles, date illegible.]<sup>1</sup>

We went to Church in the morning. Then I walked to the Grande Place and saw the tournament of the Toison D'Or. Ladies on horseback with quaint head-dresses, men tilting with long lances, horses caparisoned and shining armour, made a dazzling picture of colour. Clowns juggled and tumbled at intervals. The giant and the dwarf gave signals of when the jousts were to begin.

C. M.

<sup>1</sup>Some Bruges letters go *via* Brussels; there is the hotel mark [Grand Hotel de Commerce, Bruges] on the post-cards.

(b)

Sunday, July 28th.

[Postmark : Kingussie, 12.30 p.m. Jy. 29, 07.]

A spider ; but the chief impression is *Swallows in flight*. Then a nest full of eggs. A new moon. A nurse with a red cross on her arm. Prancing horses, wooden ones ; perhaps it is a merry go-round. . . . It seems scarcely fair to describe Bruges, as I have heard so much about it and read about it—I don't know how much is telepathic. I see a stone bridge with three arches. Poverty-stricken houses rising straight up out of the water, clothes and rags hanging from the windows. A belfry which dominates the town. Did you go to see the bell ?

H. R.

(c) The Grande Place where the Tournament is held is just at the foot of the High Belfry Tower which dominates the town. It was facing me all the afternoon. Numbers of swallows were flying about everywhere. A few of the people in the Procession had crosses on their costumes. The clowns had a sham joust on wooden horses, with lances made of thick brown paper like round poles. It was very comic, and amused me much. It looked so absurd to watch the ridiculous antics of these clowns, after the prancing horses, the shining armour and rich accoutrements of the real tilters with their lances.

Bruges was *en fête*, decorated everywhere ; flags and banners were flying from every window. Bruges is noted for its bridges.

C. M.

## EXPERIMENT VII.

(b)

Ardverikie, Monday, July 29th.

[Postmark : Kingussie, 12.30 p.m. Jy. 30. 07.]

4.45 p.m. I was not thinking of you, when I suddenly began to see Church windows, and realised that you were inside a Church, perhaps sketching. The following was a most vivid impression. 11.30 p.m. You both sketched, my mother sat with her back to the altar and drew the door with its curious old carving. There was a priest in white before the altar, I think you drew that. Outside the Church were many steps, and people selling postcards, and penny toys—windmills with paper sails for children. You bought a postcard in case I should see this, and you thought of me. The Church is much higher up than I had imagined. It is several hundred feet above the sea. There is an open space round it and, standing on the steps, you get a fine view of the town



with its tiled roofs, and the sea beyond. There are fishing boats to be seen, and the sun was setting. H. R.

These impressions had no connection with what was attempted to be transferred on this occasion, but applied appropriately to some of the events of the day. Thus:

(c) On Monday, July 29th, we were in a Cathedral just about the time Miss Ramsden saw the Church windows. We had no time for sketching. But Lady Guendolen said to me: "What a fine head that Priest has, how much I should like to draw him." There was also a Priest in white standing in front of the altar. The Church is on a level with the town, not above it. We bought many postcards. A variety of fishing boats were to be seen. They looked most picturesque against the setting sun. Children were swarming everywhere, bringing penny toys, flying paper kites and round air balls, blowing trumpets, thoroughly enjoying the gay and festive season of the Tournament, which has brought people to Bruges from all parts of the World. C. M.

(d) Lady Guendolen Ramsden writes:

We were in church at the time, 5.30, but not drawing. I did say to Clarisse, "Look at that priest resting (in a common chair like a visitor). What a fine grey head! I should like to draw him."

#### EXPERIMENT VIII.

(a) August 1st, Hotel de l'Univers.

[Postmark: Bruxelles, 2 Aout, 07.]

We took a drive in the afternoon near the parc and saw the large Colonne de Congr  and the Cathedral. Made several purchases, cards with dogs and cart amongst the number. I could not get into any telepathic state to send you impressions. I am just leaving for Montreuil. C. M.

(b) Thursday, August 1st.

[Postmark: Kingussie, 12.45 p.m. Au. 2. 07.]

A statue—bust of a man . . . . . Nothing at all vivid except the statue. H. R.

(c) The Colonne de Congr  is a very tall column with a bronze statue of the King on the top. A.D. 1831. See p. 96 of B deker's *Holland and Belgium*.

## EXPERIMENT IX.

(b) Ardverikie, Friday, August 2nd, 11.45 p.m.  
[Postmark: Kingussie, 12.45 p.m. Au. 3. 07.]

A stone bridge. Quai Berthelôt or some name like that.

\* \* \* \* \*

H. R.

(c) This is another instance of what happened several times in the earlier experiments; a name obtained more or less correctly by Miss Ramsden. In this case the name "Quai Berthelôt" was like that of two places we saw,—the Tour de la Reine Berthe and the Chapelle Sainte-Austreberthe.

C. M.

## EXPERIMENT X.

I next went to Montreuil-sur-Mer in the North of France, to join a sketching class organised by Mr. Townsley, Director of the London School of Art, tuition to be given by Frank Brangwyn, A.R.A.

(a) Hotel de France, Montreuil-sur-Mer, August 5th.  
[Postmark: Montreuil, 7.8.07.]

I drew all the morning on the ramparts, trees and cottages. In the afternoon we all went to the Studio and painted the same girl. Mr. Brangwyn gave us a criticism.

C. M.

(b) Ardverikie, Monday, August 5th.  
[Postmark: Kingussie, 12.45 p.m. Au. 6. 07.]

. . . Trees with overhanging branches, very low so that you would have to stoop to pass under them, and fields of long, wet grass, like uncut hay; a calf. Is it raining hard, so that you cannot sketch? I feel nothing happening,—so dull.

H. R.

(c) The place where the model poses is outside the ramparts on a knoll. The trees are low, with overhanging branches. There is a quantity of long, wet grass about half cut. It is let to a woman in Montreuil for feeding her goat, which is always browsing close to us while we paint, but there is no calf.

C. M.

## EXPERIMENT XI.

In the next case the interesting point is that Miss Ramsden gets names associated, not with the place where I was, but with another place of the same name.

- (b) Byram, Tuesday, August 6th, 1907. 10 p.m., posted 7th.  
[Postmark: Ferrybridge, Au. 7. 07.]

A fragment of sculptured marble, it might be a column or a chimney piece that you are sketching. Then a distant view of a farmhouse surrounded by an orchard. A cart horse. The following names: *Rue de Lafayette. Malesherbes. Buisson.* It seems like an attempt at some name with a rural meaning. H. R.

(c) Mr. Brangwyn settles on a certain street or place for his weekly criticism, and we all go and choose a suitable spot for our work. On a certain day Mr. Brangwyn gives a correction to each student. This week I understood the place chosen was the village La Madeleine, and I had a little difficulty in finding it. The village is seen from the ramparts and is quite close to Montreuil; but I had to ask my way there, as there are two or three gates to pass outside the fortifications. When I arrived I chose a row of cottages with a farmhouse in the distance, surrounded by trees, as a subject for my sketch. It is very curious that two of the names Miss Ramsden thought of, namely, Lafayette and Malesherbes, are connected, not with this village La Madeleine, but with the well-known Church of La Madeleine in Paris. I lived for two winters in Paris in La Rue Caumartin close to La Madeleine, so I am well acquainted with the whole neighbourhood, and the names of these streets must be subliminally associated in my mind with the name La Madeleine. C. M.

## EXPERIMENT XII.

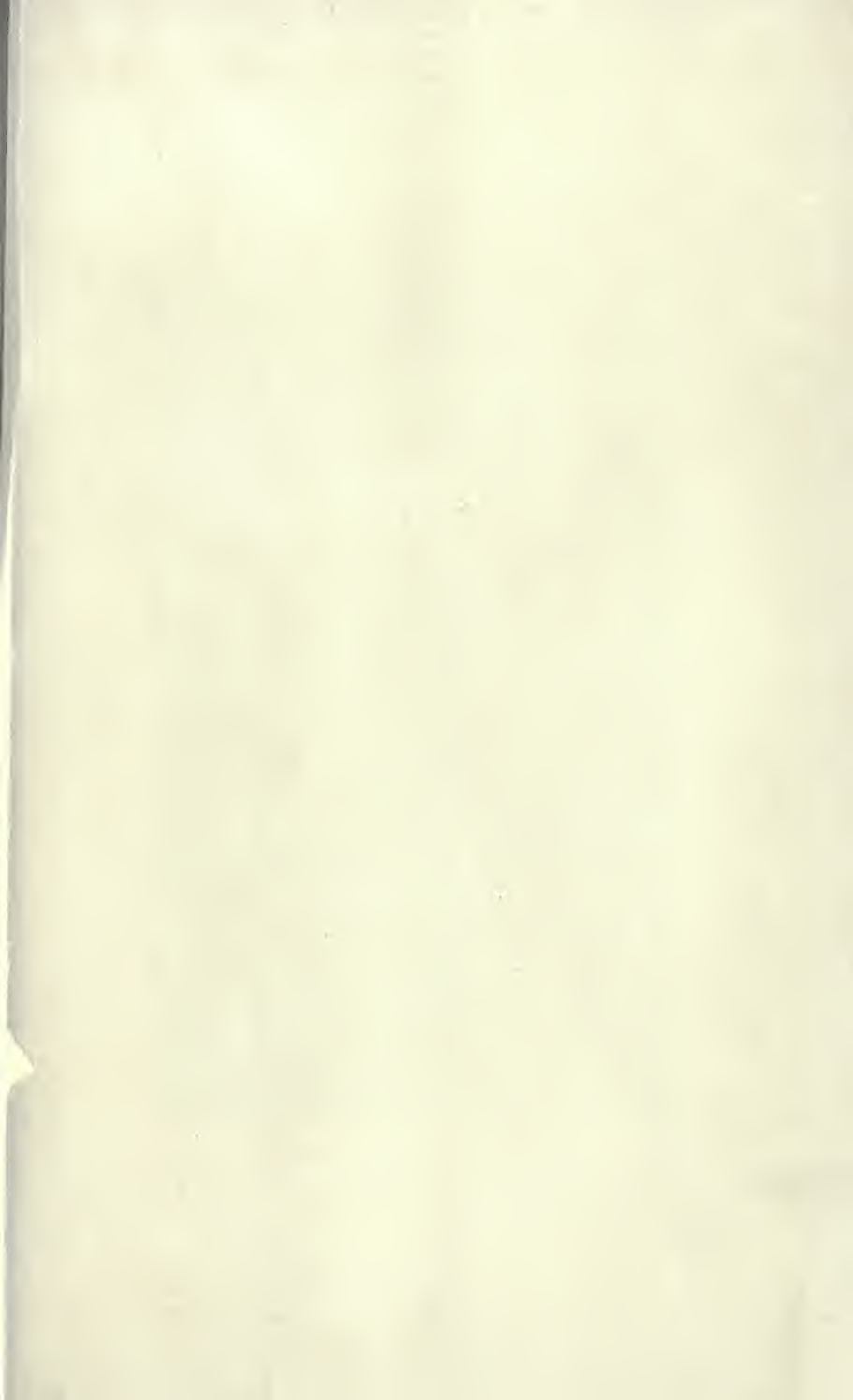
The next seems to be an instance in which Miss Ramsden obtained in a dream an impression of a conversation which I was having the evening before.

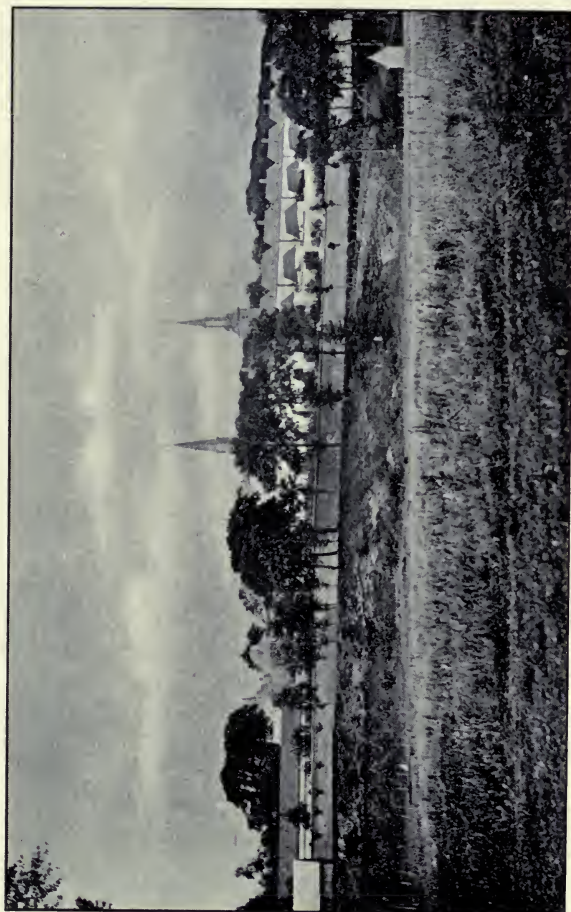
- (b) [Postmark: Ferrybridge, Au. 8. 07.]

An aggressively modern house, built upon the ruins of an old fortress, looking small and insignificant compared to the fortifications by which it is surrounded. The Church is also modern. Seen in a dream, night of August 7th-8th, 1907.

This is my third attempt to draw it; it isn't quite right. I particularly noticed this low and curiously-pointed hill. I think this is all the same thing as the other postcard [viz. the one quoted in Experiment XIII.]. This may be a hospital, it looked more like a château, what we call a villa, and stands surrounded by an orchard of young trees. Saint Cloître or Saint Croix? H. R.







CHARTREUSE DE NOTRE-DAME-DES-PRÉS.

Face page 251.



MISS RAMSDEN'S SKETCH.

(c) On Wednesday, August 7th, Mr. Baxter, an artist, in course of conversation at dinner, described to me the interesting objects in the neighbourhood of Montreuil. We talked especially about the Chartreuse. I had walked round the ramparts; which command an extensive view of the whole neighbourhood, but the Chartreuse had never been pointed out to me as an object of special interest. It is a monastery from which the monks were expelled about five years ago. It has remained unoccupied ever since. Quite recently it has been bought by a man who is intending to turn it into a Sanatorium, and it is now called Sanatorium on picture postcards. Mr. Baxter's own account of our conversation is as follows:

(d)

December 18th, 1907.

La Chartreuse, near Montreuil-sur-Mer, is a not very interesting building, being quite modern and containing little more than the bare walls. I understood an attendant to say that it had been built on the site of a more ancient building: also that the celebrated Chartreuse liqueur had not been made there for a great number of years. I fancy the same man said there was talk of turning the place into a Sanatorium. The foregoing, I think, is all I mentioned to you on the 7th August, when speaking of my visit.

C. H. BAXTER.

The plate on opposite page is a reproduction of an illustration of La Chartreuse in a French guide-book.



## EXPERIMENT XIII.

(b)

Byram, Wednesday, August 7th, 1907, 11 p.m.

[Postmark: Ferrybridge, Au. 8. 07.]



Is it a drawbridge? It may be stagnant water, but I do not think that it is a river; it may be a road. The roof has red tiles, there was a chimney and windows.

You have met an interesting man to-day, a doctor, from a place called Saint Cloître or Saint Croix.

You have been to see a fortress with big bare rooms not used now-a-days; big oak chairs and large fireplaces. Perhaps the man was Governor of this fortress. There was a Church tower with these windows.

\* \* \* \* \*

H. R.

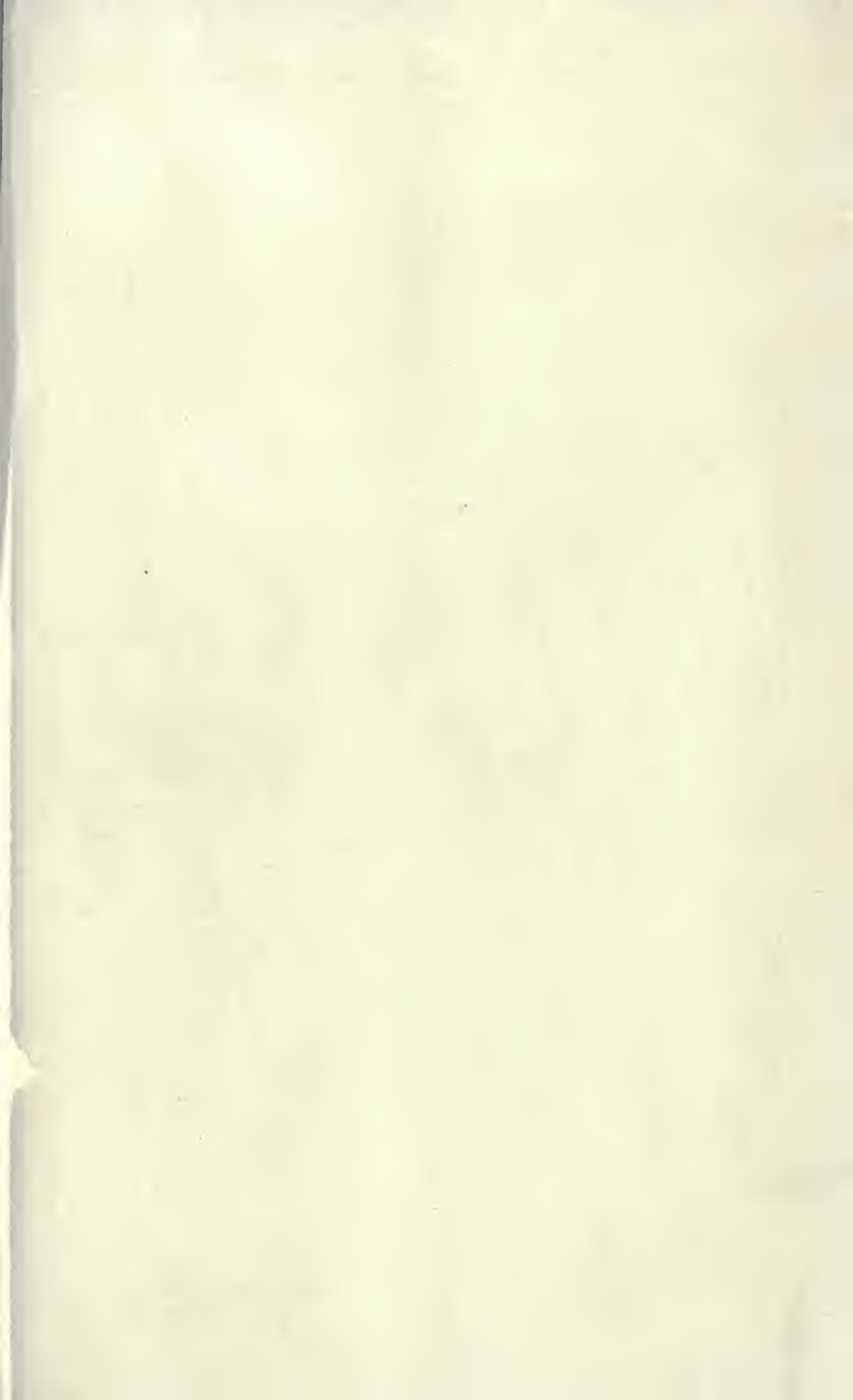
(c) Mr. Brangwyn, A.R.A., informed me there was a Doctor who lived as Governor of the Tower by the bridge which connects one part of the fortifications of Montreuil with another. This doctor with his family used to dine every evening at our Hotel. I remember seeing him but I never heard anything of his history at the time. A copy of a drawing by Mr. Brangwyn of this tower and bridge is reproduced on the opposite page.

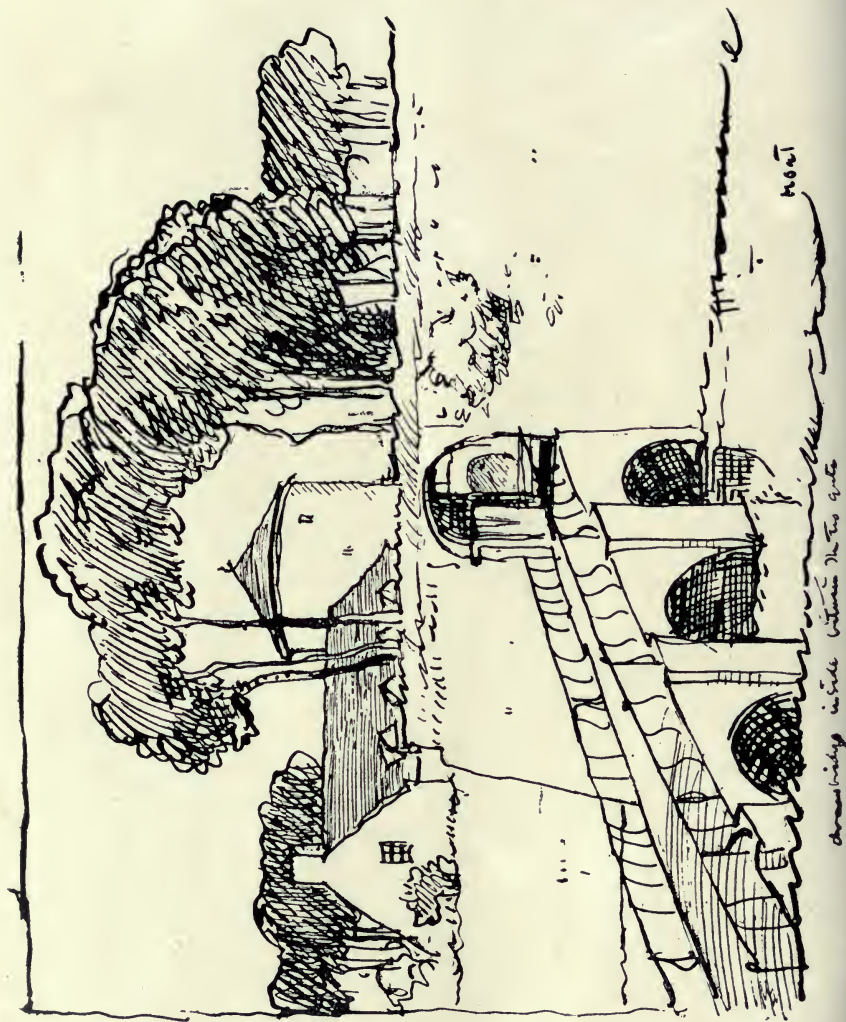
I imagine that the "fortress" mentioned by Miss Ramsden is the place of which she dreamt that night (see previous Experiment) and which I identify as the Chartreuse.

C. M.

## EXPERIMENT XIV.

I then left Montreuil-sur-Mer and went to stay at Laburnum Villa, Wickham Heath, near Newbury, to have painting







lessons from Mr. Pittman. I should say that he lives at Hoe Benham with his friend, Mr. Waud.

(b)

Wednesday, October 30th.

[Postmark: Kingussie, 12.45 p.m. Oct. 31. 07.]

Archways—entrance to a building. It may be only trellis work in the garden, or the pattern on your fender, but the impression was very persistent.

E. N. H. Y. A name: Ellen Hay or Henry. A very high-heeled Shoe. . . . H. R.

(c) The drawing of arches on Miss Ramsden's postcard has some slight resemblance to the windows of Mr. Waud's studio, the whole side of which is one large long window. Mr. Waud writes:

(d)

Hoe Benham, Newbury.

Miss Miles has been down to Hoe Benham several times for painting, and had never seen the Studio before, as it had only just been erected and consequently it would be very much impressed on her mind. She worked in it every day and found it so extremely convenient.

The large shoes mentioned very much resemble mine. I always wear sabots to go down to the Studio, which is at the bottom of the garden. I wore them all the time Miss Miles was here. They have caused many comments.

I take great pride in my garden and the garden is full of green posts and arches, with roses growing on them. At the present time there are some still in flower.

REGINALD WAUD.

#### EXPERIMENT XV.

(b)

Thursday, October 31st, 1907.

[Postmark: Kingussie, 12.30 p.m. No. 1. 07.]

First I saw dimly a house, but I think that you wish me to see a little girl with brown hair down her back, tied with a ribbon in the usual way. She is sitting at a table with her back turned and seems very busy indeed, I think she is cutting out scraps with a pair of scissors, she has on a white pinafore, and I should guess her age to be between eight and twelve.

H. R.

(c) This is the description which my landlady Mrs. Lovegrove gives of her child, who had not been at all well. I was much interested in this child:

Laburnum Villa, Wickham Heath.

"I have a little girl aged eleven, with brown hair, tied with a ribbon in the usual way, she wears a pinafore and, being ill, often amuses herself cutting out scraps. I took her to the doctor's on the 30th October, and had a long talk with Miss Miles on the 31st October."

LAURA LOVEGROVE.

The 16th Experiment will be described below, the 17th was a failure.

#### EXPERIMENT XVIII.

My sister Lady Tennant was going to marry Mr. Geoffrey Lubbock, and her wedding, as Miss Ramsden knew, was to be on November 13th.

(a) Friday, November 8th.

I lunched with Marguerite Tennant. . . . After lunch I went to Mr. Pavitt's and ordered a talismanic bit of jewelry for my sister to wear, on her wedding day. Her house is Taurus ruled by Venus.<sup>1</sup>

C. M.

(b) Friday, Nov. 8th, 1907.

[Postmark: Kingussie, 12.30 p.m. No. 9. 07.]

[After some drawings of a Church Miss Ramsden draws another figure which she describes as follows:]

A ring, and in the midst of the ring an eye emitting rays of light like the sun.

You have been to see somebody to whom you have just received an introduction; it was very interesting and weird and strange. There is some art or symbolism connected with some strange religious cult. It may be somewhere near Regent's Park. . . .

H. R.

(c) The strange religious cult I think refers to the astrological symbols in the pendant.

C. M.

#### EXPERIMENT XIX.

(a) 59 Egerton Gardens, Sunday, Nov. 10th.

[Postmark: Chelsea, 1.30. p.m. 12 Nov.]

. . . . We took a turn in Kensington Gardens and looked at the Ducks on the Round Pond. . . . . Mr. and Mrs. Hunter were going shortly on a visit to Taormina. We talked a great deal

<sup>1</sup>Consequently the design of the pendant was the circle with horns, symbolising Taurus, and enclosing the symbol of Venus, a circle surmounting a cross. The former was composed of a single turquoise in a thin gold band, turquoise being the stone of Venus.

about Sicily, I pictured Mount Etna and that lovely view over the Straits of Messina. I know it well, having been there yachting in former years.

C. M.

(b) [Postmark: Kingussie, Nov. 11, 07.]

A row of houses that remind me of Chalfont St. Peter, because there is a duck-pond in front.

[Picture of a mountain with two peaks.]

the Alps. Shipley. . . . .

H. R.

## EXPERIMENT XX.

This last experiment is the only one in which I was percipient.

(a) 59 Egerton Gardens, December 15th.

[Postmark illegible.]

I first of all get the impression of a red glow, bright colours. I think there was a lovely sunset, or brilliant coloured flowers. The most lasting impression is a candlestick, an old-fashioned one with a flat bottom and large handle, probably made of brass. . . .

C. M.

(c) After the first impression I went on for some time seeing wherever I looked a sort of after image of it, which was shining and circular in shape, with a great variety of colours in it, like those seen at first, but much more subdued in tone. The whole effect resembled a polished brass shining disc like the bottom of an old-fashioned flat-bottomed brass candlestick with a bright light reflected from it.

C. M.

(b) Sunday, December 15th, 1907. Raith, Kirkcaldy, N.B.

[Postmark: Kirkcaldy, 12.45 p.m. De. 16. 07.]

\* \* \* \*

Went to Church this' morning, the sun shone very brightly through a stained window above the organ. It was this shape:

[Drawing of circle, with six small semi-circles round its edge].

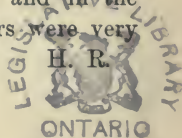
I wished you to see it.

\* \* \* \*

H. R.

(e) The sun was shining straight into my eyes during the whole time I was in Church, we sat in the gallery and the round window was on a level with our eyes. The glare of light was almost unpleasant. There were flowers painted on the window, and in the centre a lamb with a halo round its head. The colours were very bright.

H. R.





## EXPERIMENT XVI.

This experiment involves a complicated story of supposed hauntings near the village of Hoe Benham, and is therefore described last.

Laburnum Villa, where I was staying, is about three minutes' walk from the cottage and studio where Mr. Pittman and Mr. Waud live. They have been here for about four years. I have been down there three or four times before for painting lessons and have always stayed at Laburnum Villa, which belongs to Mr. and Mrs. Henry Lovegrove. This autumn for the first time here, I began to try thought-transference with Miss Ramsden.

This is Mr. Pittman's description of what happened on November 2nd, 1907:

Hoe Benham, Newbury.

On November 2nd, 1907, I was painting in the Studio with my friend Reginald Waud; the model was our servant dressed as a widow, and we were waiting for Miss Miles to join us. At 10 o'clock I knew the milkman had come by the dogs barking in the cottage at the top of the garden. So I said, "I will take the milk in," and went up to the cottage. After putting the jug in the pantry and shutting the cottage door, I looked up the road and saw Miss Miles coming down with her easel and paint-box. Following quite close behind her was a large white pig, with a long snout. I went down to the Studio and said to Waud, "What do you think Miss Miles is bringing down with her this morning, instead of her Chow? A large pig!" We roared with laughter, and he said, "Call out and tell her not to bring her friend in, and to be sure to shut the gate, as we take a great pride in our garden." The moment Miss Miles appeared I opened the window and shouted out, "What have you done with your companion?" She was very surprised and said, "My companion, what do you mean?" Then I told her what I had seen following her. She immediately said, "If a pig were trotting behind me, I must have heard it. Besides, there is a very easy way of finding out, for I passed the milkman in the lane and he must have seen it, but I shall go and look for myself." When she came back she said: "There is no trace of a pig anywhere." We made enquiries all over the village; no one had seen a stray pig. There is only one white one in the place, and this one, its owner assured us, could

not possibly have got loose without his knowing it. At the present time there is a notice out forbidding owners to allow pigs to stray, under penalty of a fine, as there have been cases of swine fever. We enquired of the milkman next morning. He remembered passing Miss Miles, as he usually met her about the same time. He most emphatically said there was no pig to be seen anywhere on the road.

(Signed) OSMUND PITTMAN.  
REGINALD WAUD.  
CLARISSA MILES.  
LOUISA THORNE.

I chose this pig for the subject of experiment with Miss Ramsden, and wrote on my postcard:

(a) Laburnum Villa, Saturday, November 2nd.  
[Postmark: Newbury, 6.30 p.m. No. 3. 07.]

I wished you to see a stuffed pheasant or you may have seen the flying phantom pig. C. M.

(b) November 2nd, 1907.  
[Postmark: Kingussie, 10.30 a.m. No. 3. 07.]

\* \* \* \* \*

You were out of doors rather late, a cold raw evening near a railway station; there was a pig with a long snout, and some village children; it was getting dark. H. R.

As to whether there could have been a real pig on the road, this is the evidence of the milkman, who passed me that morning:

Westbrook Dairy, Boxford.

I have been asked by Mr. Pittman and Miss Miles to say whether I saw a large white pig following Miss Miles on November 2nd, 1907, at 10 o'clock in the morning, as I met her walking down to the cottage carrying her painting things. I can honestly say that I saw no such thing, there was no trace of a pig to be seen anywhere. E. CARRELL.

Mrs. Thorne wrote:

I had a talk with the children playing on the road. They had seen Miss Miles go by and they told me they had been there all the morning, but they had seen no pig anywhere.

LOUISA THORNE.

On February 4th, 1908, I returned to Laburnum Villa to finish one or two paintings I began last autumn. I also wished to get further evidence of the strange animal forms that are supposed to haunt this lane, as I was told last November, after the episode of the phantom pig, that so many of the villagers had been witnesses of these remarkable apparitions under different forms, such as a cat, a dog, or a rabbit, or other animals. Mr. Pittman and Mr. Waud had never seen anything weird or out of the ordinary till I came down last autumn and began thought-transference with Miss Ramsden; they had only heard quite casually very vague accounts of something strange that had been seen years ago, to which they had paid but little attention. The villagers are very reticent and will not talk much for fear of being laughed at, but the history of the phantom pig overcame all difficulties on that score as regards my enquiries.

The villagers all tell the same story to account for these apparitions. They put them all down to "Tommy King." He was a farmer, who lived over a hundred years ago. He hung himself in an outhouse, and his spirit is supposed to haunt the spot, appearing in these strange shapes and making uncanny noises. The farm buildings and outhouses were all demolished on the occasion of the sale of the property by Mr. Dreweatt to Sir Richard Sutton in 1892; only a cottage remains, which is still called King's cottage, and a disused well close to the lane, which is called Tommy King's chalk well. In former years they used to dig out chalk from the side of the hill. I have looked at the Register of the Parish Church and there are entries of the deaths of two Tommy Kings, one in 1741, the other in 1753, so it must be one of these two.

At the corner of the lane stands an old-fashioned inn, called the Halfway, because it is halfway between London and Bristol and sixty miles from each. It is on the main road, and in the olden days all the coaches stopped here to change horses. The lane to Hoe Benham branches off here, going up a hill called Pound Hill. King's cottage and the well are situated to the left of the lane. The well is close to the road, but only a hole in the bank indicates the spot. At the top of the hill about ten minutes' walk brings



you to the Church, then there is a short, sharp decline and the straggling village of Hoe Benham is reached. After Benham Hill is mounted a cluster of cottages is seen nestling on the side of the hill, one of them belonging to Mr. Pittman and Mr. Waud. Their cottage is about a mile from the Halfway, and it is all along this lane that the apparitions have been seen.

The following are accounts which I obtained from some of the villagers. I wrote down what they told me as nearly as possible in their own words, and afterwards got their signatures to the accounts.

Hoe Benham.

In the beginning of January, 1905, about half-past seven in the evening, I was walking up from the Halfway. I suddenly saw an animal that seemed to be like a large, black dog appear quite suddenly out of the hedge and run across the road quite close in front of me; I thought it was the dog belonging to the curate. I was just going to call it to send it home, when it suddenly changed its shape, and turned into a black donkey standing on its hind legs. This creature had two glowing eyes, which appeared to me to be almost as big as saucers. I looked at it in astonishment for a minute or so, when it suddenly vanished. After that I hurried home, for the sight of this creature with the large shining eyes gave me a shock. The evening was a light one for the time of year.

(Signed) WILLIAM THORNE.

At Michaelmas, 1897, seven o'clock in the evening, I met a friend, John Barrett, on Benham Hill, and we stopped to have a chat. At this spot there is a gate on either side of the road. Whilst we were talking a curious looking animal, snowy white, crossed the road quite slowly from one gate to the other close to us. John Barrett said, "What was that?" The animal seemed too large for a cat, more the size of a terrier with a fluffy coat. I went and stood on the gate and watched it as it trotted half way across the meadow, when it disappeared. The strange whiteness of the creature's coat struck me as being so uncommon.

(Signed) WILLIAM THORNE, Hoe Benham.  
JOHN BARRETT, Wickham Heath, Newbury.

About three or four years ago in the autumn about five o'clock, sort of between the lights, but I could see everything, I was walking to Stock Cross and got to the last handing post. All at once, I heard a buzz, like the whizz of leaves, and a rattle on the ground. I cast my eyes down, and saw summat in the shape of a calf knuckled down. It seemed about 2 ft. 6 in. high and 5 feet long with large glowing eyes. It regularly startled me. My hat waved over my head. I kept my eyes on't, but I never saw the goings on't.

(Signed) ALBERT THORNE, Hoe Benham.

This is the story as told me by John Barrett and his wife Polly. He is 63 years of age. About 50 years ago when he was a lad, he was returning with seven or eight men in a waggon from Halfway after a day's haymaking. The team of horses went quite quietly until they reached Pound Hill, when suddenly without any warning,

The team began a-snortin' and a-blowin' and a tramplin' agen one side of the road to another. They were likes to turn round. Carter jumped down to their heads and began pattin' them, when he said, "Look! Them horses can see more than we. Look at that white thing a-bobbin' up and down over their heads." We all looked and saw what he was pointing at. This white thing kept on a-bobbin' and a-bobbin', and the horses continued a-snortin' and a-snortin' until we came to a gate just before the Church, when the white thing vanished through the gate, and the team became quite quiet.

Later on, I became assistant to Mrs. Flower. She kept a baker's shop, and I had to lay the leaven for the bread every evening. Sundays Mrs. Flower always had supper with her mother at Wickham Heath. For this she had to go up Benham Hill. One evening she returned as white as a ghost and lay on the sofa as if she were going to die. She said, "I be all of a shake and a tremble. I did see summat white on the gate at the hill. Never shall I go to supper agen with my mother of an evening." And she never did. I replied, "I never seen nothing there on that hill; I have been up and down all hours of the night." I remember the date, it must have been on a summer's evening about 35 years ago. [Polly Barrett chimed in and said, "Quite right, you were a courtin' and you told me."] A few days after, between nine and ten in the evening, I was a-comin' down Benham Hill. Between the two gates, I heard a rattle on the stones as of

an animal pawing the ground. I looked to see what 't was. I saw summat like a sheep. I went to poke un with my stick when it vanished away.

Another time me and my brother George were walking late near Perris Cottage. We heard summat that made such a rumpus like stones tipped down from a cart. We groped about and walked to and agen to and agen, and waited to hear summat more, but could not make out nothing, so we just walked home. My father always told me these apparitions were put down to Tommy King.

(Signed) JOHN BARRETT, Wickham Heath.  
POLLY BARRETT.

The following were my own experiences at Hoe Benham:

On Sunday, February 16th, 1908, I arranged to join Mr. Waud and go to the Church with him at Hoe Benham to 3 o'clock service. All the morning I felt in a weird, trance-like state, the condition I get into when I have visions of coming events, changes likely to affect my future. I described these sensations both to Mr. Pittman and to Mr. Waud. After Church I felt compelled to walk towards Tommy King's chalk well, as I wished to see the road along which the team of horses came, which were so terrified at the white thing bobbing up and down over their heads. We thought we would go and have tea with Mr. and Mrs. Le Mesurier, who live at the end of the lane just opposite Halfway Inn. To reach them from Hoe Benham we always take a short cut across the fields. I looked over the old inn, and the proprietor showed me where the old stables stood, where the bell was always rung to get the horses ready for changing teams. I take a great interest in all coaching matters and horses, for I have hunted all my life, and my father was a splendid whip, also one of the finest heavy weights of his day across country. After tea, Mr. Waud and I walked back. On passing Tommy King's well an overpowering sense of suffocation seized me, I felt the presence of some awful being. This evil spirit seemed to follow me up Pound Hill. I felt it longing to do me some bodily injury, there was such deadly malice and hate in the air. I described all this to Mr. Waud. We constantly looked around but could see nothing. These sensations continued all the way back, but grew worse as we walked up Benham Hill. After the cottage was passed a shiver went down my back and spine, the same kind of shock I experience when dowsing and walking over water. Suddenly quite close to us on the road the stillness of the evening was broken by an unearthly scream which seemed to end in a moan. As the sound seemed so very close to us, we both looked round to see if anything was near which would have produced it, but nothing whatever was visible. We both were speechless for a minute,—the effect was so awful. We hardly spoke till we reached Laburnum



Villa, the time being about six o'clock. It was only the next day, in comparing notes, that we found this dreadful wailing cry was heard on the exact spot where the phantom pig was seen by Mr. Pittman following me on November 2nd, 1907.

Two evenings after, on February 18th, I walked to Tommy King's chalk well with Mr Pittman to try if any more strange phenomena could be seen. It was a brilliant moonlight night. No evil beings were there to disturb the stillness of this evening, all was calm and peaceful. I tried automatic writing, and two sentences were written twice over; they came with such lightning speed, no human hand could have written that pace alone. The words were, "I am in hell, pray for me, I am in hell, pray for me"; nothing more. On walking back we looked around and across the lane a white band of light appeared;—the same sparkling effect I have sometimes seen at sea, from the deck of a yacht on a dark night, shimmering on the ocean. It was of a quite different quality from the moonlight. This luminous effect undulated up and down, backwards and forwards, and seemed to come towards us, till it appeared to be only five yards away; it was about a foot from the ground; it then receded and disappeared. We both saw it; most strange and mysterious it appeared in the brilliant moonlight. Another evening a little later I walked down with Mr. Pittman but nothing of special interest occurred. But the pencil wrote automatically, "I am happier."

On Benham Hill where so many strange apparitions have been seen, one evening when it was half daylight, half dark, I distinctly saw a white shadowy form which appeared like drapery standing against the gate. No one else saw this.

On Thursday, February 27th, my last evening at Hoe Benham, I dined at the cottage, and Mr. Pittman and Mr. Waud walked back with me. We were laughing and talking. Suddenly our conversation was interrupted by this unearthly moaning cry, which came wailing across the stillness of the evening. This doleful sound seemed to come over our heads from the roof of the Chapel which is exactly opposite Laburnum Villa. We all heard it. It was a repetition of the groan Mr. Waud and I heard the other evening preceded by that awful scream.

(Signed)

CLARISSA MILES.

REGINALD WAUD.

OSMUND PITTMAN.

Mr. Waud adds:

On Monday, February 24th, whilst Pittman and I were taking tea in the cottage, two distinct taps were heard on the door just behind us. Both dogs started barking. I got up, thinking some one had called. I went to both doors and not a sign of any one or anything was to be seen. It was about 6.15.

REGINALD WAUD.

## THE SOCIETY FOR PSYCHICAL RESEARCH.

## LOCAL SECTIONS.

THE Council having received the report of the Sub-Committee appointed to consider the establishment and recognition of Local Sections resolved as follows:

1. Upon the receipt of a request to that effect from a sufficient number of existing members and associates of the Society (including honorary members and honorary associates), together with other persons resident in any defined and suitable area who are desirous of becoming members of a local section, the Council is willing to entertain such request, and at its discretion to sanction the establishment of a local section of the Society in such area, reserving nevertheless the power to dissolve or cease to recognise such local section at any time after it has been formed.

2. Upon receipt of a request from any existing local Society (having objects kindred to those of the Society) to become united or allied to the Society, the Council is willing to entertain such request, and at its discretion to arrange for the union or alliance with or recognition of such local society, reserving power to determine such union, alliance, or recognition at any time.

3. The following general conditions shall apply to any request for the formation of any local section or for the union or alliance with or recognition of any local Society:

(a) The request referred to in the previous clauses of this resolution shall be signed by at least 10 persons, of whom not fewer than 5 shall be members or associates of the Society.

(b) The membership of any local section (which expression shall include any existing local Society which may be recognised) shall consist of the members and associates of the Society residing within the local area and of such other persons therein as are desirous of joining the local section subject to these rules, provided always that the membership of a local section shall not be less than 20, of whom not fewer than 5 shall be and continue members or associates of the Society.

(c) The subscription payable by local members shall be determined by the local section.

(d) When convinced that a local section gives promise of receiving adequate local support, and of being useful to the cause of Psychical Research, the Council will make such a pecuniary grant as it deems sufficient to provide for the preliminary expenses of its establishment.

(e) The affairs of each local section shall be managed by a local Committee, consisting of a Chairman (who shall be a member or associate of the Society), an honorary Secretary, and not fewer than six local members, one of whom shall act as Treasurer.

(f) The Officers and Committee of each local section shall be elected annually, and the mode and time of election shall be as nearly as possible the same as the mode and time of the election of the Officers and Council of the Society.

(g) The Committee of each local section shall arrange and manage its affairs in conformity so far as is possible with the practice of the Society.

(h) Each local section shall be at liberty to enact its own bye-laws.

(i) Papers read before the Society shall, when possible, be sent in proof to each local section with the view of their being read at local meetings, but in no case shall any such paper be read at a local section before it has been read at a meeting of the Society.

(j) Every paper read at a local section shall in full or in abstract be sent to the Council of the Society, and may be read at any meeting thereof, and shall become the absolute property of the Society, unless the author's rights are specially reserved.

(k) A copy of every document or paper printed or issued by any local section shall be sent to the offices of the Society.

(l) Any local section may become a corporate Member or Associate of the Society as public libraries now do, and shall enjoy as to the use of the Society's library the rights incident to its subscription as Member or Associate under the rules of the Society.



## JOURNAL

OF THE

## Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W., will be closed during August and September, re-opening on Tuesday, October 1st.

The next number of the Journal will be issued in October.

## NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in Black Type.*

*Names of Associates are printed in SMALL CAPITALS.*

**Barlow, The Rev. J. W.**, The Cottage, Raheny, Co. Dublin.

**Campbell, Lady Archibald**, Coombe Hill Farm, Kingston-on-Thames.

**EWART, MISS M. A.**, 68 Albert Hall Mansions, London, S.W.

**GREET, MRS.**, Caens Wood, Weybridge, Surrey.

**Haig, Mrs. G. Ogilvy**, 65 Brook Street, Grosvenor Square, London, W.

**HOLME, STRACHAN**, Bridgewater Offices, Walkden, Manchester.

**Hull, Mrs. C. G.**, 112 Academy Street, Poughkeepsie, N.Y., U.S.A.

**KALLEN, HORACE MEYER**, 28 Lynde Street, Boston, Mass., U.S.A.

**LEWIS, DAVID J.**, Walsh Building, Cumberland, Md., U.S.A.

**LIBRARIAN**, Public Library, New Bridge Street, Newcastle-upon-Tyne.

**MACDONALD, THE HON. MRS. GODFREY**, Portree House, Portree, Isle-of-Skye, N.B.

**MACDOUGALL, Mrs. Charles**, Wolseley Barracks, London, Ontario.

MEHRJI, MUNCHERSHAW HORMUSJI, M.D., 340 Grant Road, Bombay, India.

SHARPLEY, THE REV. ARTHUR E., B.A., B.D., 48 Oxford Road, Bootle, Liverpool.

TSCHISTIAKOFF, P. A., Maison Neidhardt, Arbai 50, Moscow, Russia.

WILSON, THE REV. ALEXANDER, M.A., The Manse, Ythanwells, Inch, Aberdeenshire.

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### MEETING OF THE COUNCIL.

THE 92nd Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, June 29th, 1908—the President, Mrs. Henry Sidgwick, in the Chair. There were also present: Mr. W. W. Baggally, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Lawrence J. Jones, Mr. J. G. Piddington, Mr. Frank Podmore, Mr. S. C. Scott, Mr. H. Arthur Smith, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and twelve new Associates were elected. Their names and addresses are given above.

The monthly account for May, 1908, was presented and taken as read.

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### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 23rd Meeting for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Monday, June 29th, 1908, at 4 p.m.; the PRESIDENT, MRS. SIDGWICK, in the chair.

COUNT PEROVSKY-PETROVO-SOLOVVO's paper on "The Hallucination Theory as applied to certain cases of Physical Phenomena" was read by MISS ALICE JOHNSON. The following is a brief abstract of the paper:

The theory that many of the so-called "Physical Phenomena of Spiritualism" may be put down to hallucinations or illusions induced in the sitters by the medium has from time to time been propounded by different writers. In favour of it we

may urge the *a priori* improbability of the supposed phenomena, the repeated exposures of fraud, the growing revelations of the possibilities of suggestion, and the strong evidence that exists for the occasional occurrence of collective hallucinations. The writer discusses how far this theory can account for those physical phenomena which are most difficult to explain. He by no means denies the possibility of explaining many of the manifestations by fraud, but his present discussion is confined to the validity of the explanation by hallucination or illusion, *i.e.*, he considers whether the phenomena are subjective or objective, not whether they are fraudulent or genuine.

He also excludes from his review the whole domain of Eastern and Far Eastern Magic. Although some striking cases have recently been reported<sup>1</sup> which seem to point to something like collective hypnotisation as their explanation, these cases are far too few to be used as material for speculation. It is possible that certain modes of deception may have been developed in the East and remained unknown in the West; but on the only occasion when the well-known story of the photographing of Indian conjurors without their tricks being reproduced on the photographic plate assumed a form capable of being investigated, it turned out to be a hoax.<sup>2</sup>

A specially instructive case for discussion is that of the "spirit-hands" so frequently reported to have been seen at the sittings with D. D. Home. Two circumstances strongly suggest that these "hands" were hallucinatory: (1) That they were often not equally visible to all the persons present; *e.g.* one person would see a more or less nebulous-looking hand, and another a luminous cloud, while a third would see nothing. (2) That when tightly grasped by the hand of one of the sitters, the spirit-hand would sometimes appear slowly to melt away.

On the other hand, the following circumstances—especially the second one—tend to show that Home's spirit-hands, whether fraudulent or genuine, were objective:

(1) They were seen by a large number of persons at different times and often by several simultaneously.

<sup>1</sup> See *Journal S.P.R.* Vol. XI., pp. 299-308 (Nov., 1904) and Vol. XII., p. 30 (Feb., 1905).

<sup>2</sup> See *Journal S.P.R.* Vol. V., pp. 84-6 (June, 1891).



(2) They are constantly described as performing actions with a permanent result; *e.g.* moving objects from one place to another. And it is specially noteworthy that when this occurred, some of the sitters again would not see the hand, but only the object moving, while others would see a hand moving it. Some instances of this were given.

In these cases, then, we have to account for the movement of the object, as well as for the appearance of the hand.

The same difficulty sometimes meets us in the case of full-form phantasms. An instance was given where an appearance was seen by one person only, after a suggestion, more or less direct, was made by the medium to that person. In another case the apparition of Home's wife was seen by three persons at once, but the apparition left no traces behind to prove its objective character.

In another case, however, recorded by Mr. W. Stainton Moses, and corroborated later by Lady Crookes, at a sitting with Home, a materialised form was seen which carried an accordion across the room towards Lady Crookes, and then vanished. The fact of its moving the accordion seems good evidence that the apparition, whether genuine or fraudulent, was objective.

Some of Home's "fire-tests" with red-hot coals and hot lamp chimneys are still more difficult to explain by hallucination, *e.g.* when one man gets a blister on his finger after touching a lamp chimney which has just been found cool to the touch by two other persons; when a red-hot coal which has just been handled with impunity by Home and a lady sets fire to a piece of paper; or when a match ignites on touching a lamp chimney which has been left for a few minutes in a glowing fire, after which Home put it in his mouth and applied his tongue to it.

In spite of all this evidence to the objective character of many of the most remarkable physical phenomena, the writer does not deny that some incidents connected with spiritistic séances may be explained by hallucination; namely, those experienced by only one sitter at a time, when the explanation by fraud presents serious difficulties, and when there is no other positive evidence for the actual occurrence of the

phenomenon. In such cases we are logically bound to conclude, at least provisionally, that the sitter was subject to an illusion of the senses.

The writer believed that this was the explanation of what he had often witnessed at the sittings of the late Russian medium Sambor;<sup>1</sup> when, the medium's hands being held, chairs would be threaded on his arm without, as far as his neighbours could ascertain, his hands having been released for a moment. Probably one of his neighbours was mistaken in thinking that he had not let go of the hand, from which it follows that there must have been a moment during which he had a hallucinatory impression of a hand in his.

The writer desired to make it clear that, though he rejected hallucination as an adequate explanation of most of the cases he had discussed, it by no means followed that he was convinced of their genuineness. Although impressed with much of the Home evidence, he thought it presented serious drawbacks in the remoteness of the incidents and the impossibility of repeating them; the almost unlimited possibilities of conjuring and the numberless exposures of other mediums; the fact that many, and probably most, of the sitters seem to have been quite incompetent investigators, and that their evidence is consequently worthless; the frequent looseness of conditions at the sittings; and finally that even Home's career was not free from suspicious incidents. All these circumstances militate against the acceptance of his phenomena as genuine. Further it may be urged that no worthy successor of his has yet appeared, while we are constantly learning of new sources of error and realising more and more the general unreliability in these matters of almost all persons who are not specially trained and qualified experts. Still, after framing on some such lines as these a provisional negative conclusion, let us all hope that a day may come when a second Home will triumphantly reverse it.

THE HON. EVERARD FEILDING said that he found it difficult to draw any satisfactory positive conclusions from Count Solovovo's paper. At its commencement he had supposed that the writer

<sup>1</sup> See *Annales des Sciences Psychiques* for 1899, 1900, 1902 and 1904, *passim*; and *Proceedings S.P.R.*, Part LV., pp. 396-7.

would try to show either that the hypothesis of collective hallucination was sufficient to explain the phenomena, or that fraud must be concluded throughout, or finally that some of the phenomena were genuine. But it turned out that the writer did not commit himself to any of these conclusions, but only to the view that hallucination was an insufficient explanation. For his part Mr. Feilding was disposed to agree with this opinion. It did not seem to him possible that either fraud alone or hallucination alone could account for all the phenomena reported by Lord Adare in connection with Home. We should have to assume at least a combination of a great deal of fraud with a great deal of hallucination to explain them all away.

He thought it very doubtful whether collective visual hallucinations could be induced in persons of anything approaching a normal constitution in a waking state. Even in hypnotised subjects, his own experience was that the sense of sight was the last of the senses to be affected by suggestion. It is common to meet with subjects in whom hallucinations could be readily produced in all other senses, but not in that of sight. He had, however, been experimenting lately with an unusually interesting and susceptible subject in whose case no suggestion failed. Thus, in imitation of an experiment of Professor Barrett's, he had made the subject believe that he saw him (Mr. Feilding) floating round the room in the air when he was really walking round on the floor, and it was noteworthy that the subject on waking still believed (as the result of post-hypnotic suggestion) that he had witnessed the levitation, and was quite unaware that he had been hypnotised.

He made the same subject believe that he had witnessed an impossible conjuring trick, performed by an amateur conjuror who was actually present. The conjuror put a watch on a chair under a handkerchief, and then stood at a distance while the subject verified this fact. He then stated that when he counted five, the watch would be found in a casket on the other side of the room. The conjuror counted up to four, when Mr. Feilding quickly entranced the subject, and the watch was put in the casket. Then the conjuror began counting again, and counted up to five, the subject being awakened at four. He had by suggestion been made oblivious



of all that had happened after the first 4 was uttered until the 5 was uttered, and believed that this had followed immediately after the first 4. Nor, again, did he know that he had been hypnotised, and was consequently greatly impressed by the conjuror's skill.

These experiments showed that practically any deceptions could be produced in a sufficiently suggestible person, while it was possible to produce them without the person knowing, or at least remembering, that he had been hypnotised at all.

It did not, however, follow that people in general were liable to such delusions, nor that they could be produced without hypnosis, though there was a certain amount of evidence that in the East large crowds, or at all events, a large proportion of them, could be thus hallucinated without hypnosis. Mr. Feilding thought it possible that here and there one of the persons at a séance might be hallucinated, or perhaps as many as two at a time; but he doubted the possibility of producing a collective hallucination in several persons at once, and thought the theory quite inapplicable to the great mass of Home's phenomena.

MR. J. G. PIDDINGTON, though disclaiming a belief in the hallucination theory, observed that we must take into account the fact that probably only a very small proportion of Home's phenomena had been recorded, and those, doubtless, were only the successful ones, the others not being considered interesting or worth noting. It was therefore possible to argue that in the course of all the sittings many suggestions had probably been made by him which had failed to take effect, and that only those successfully imposed on specially suggestible sitters had got recorded. In other words, a gradual elimination of unsuggestible and a gradual selection of suggestible sitters was always going on; and so it was not necessary to suppose such a wholesale power of inducing hallucinations as Mr. Feilding seemed to think was required.

DR. H. D. R. KINGSTON gave an account of a conjuring trick reported to him by an engineer on board a New Zealand liner, who appeared to him and to others to be a good witness. This gentleman told him that on one occasion while his ship was in harbour a Hindoo conjuror came on board and gave a

performance on the deck to six or seven of the officers. The narrator happening to come up from below while this was being done, watched the conjuror from behind, being himself unseen. He saw the conjuror produce an egg, and heard him make chirping sounds suggestive of a chicken coming out of it, and afterwards wave his arms and point in the air to suggest that a full-grown bird was flying about, and finally that it had flown away. While the narrator saw nothing but the egg and the gestures of the conjuror, the other officers assured him afterwards that they had seen a chicken and a full-grown bird which flew away.

MR. F. PODMORE remarked in regard to Home's phenomena that Home, not being dependent on payment for his sittings, was in a position to select his sitters, and did so with great care. It was considered a great favour to be admitted, and he exercised freely his privilege of rejection. It was therefore probable that he only allowed persons to frequent the sittings after he had found by experience that they were more or less suggestible. It appeared from the published records that not more than about twenty or, at the outside, thirty persons witnessed his phenomena, and these were probably selected from a large number of possible sitters. The mere act of sitting with him must have constituted a training in suggestibility, like that undergone by practised hypnotic subjects.

An interesting instance of the effect of training on suggestibility was shown in some recent experiments on the "Reichenbach" phenomena reported from the new psycho-physical laboratory at Amsterdam. The experiments were made to test the supposition that when a steel bar was magnetised luminous effects were produced, which were visible to certain persons. Out of 70 or 80 persons, about 50 saw flashes of light frequently in the course of the experiments, but these impressions occurred at random, and had no constant relation to the moments when the steel bar was magnetised. After a few weeks, however, some six or seven out of the persons experimented with seemed to develop the faculty of seeing the flashes at the moment of magnetisation. This was probably to be attributed to an extra sensitivity developed by training, which enabled them to perceive slight indications of the working of the apparatus.

DR. M. H. MEHRJI related some experiences of his own with a yogi from the Himalayas, whose performances used to be witnessed by many Englishmen of high standing in India. This yogi could make a large audience, including many educated Europeans, believe that they saw almost anything he chose—*e.g.* a live monkey hopping about the room, or a snake wriggling about among them. The speaker had arranged with a friend of his to take photographs to test whether the object seen was real or hallucinatory, and in no case had the object been reproduced in the photograph. He himself had several times shared in these collective hallucinations.

SIR LAWRENCE JONES asked whether it could be supposed possible that a medium while entranced could give suggestions to sitters. Thus he was once at a sitting where the medium—a lady well known to him—was in a deep trance, lying on a sofa at one side of the room. Raps came on a table near the sitters, and at some distance from the medium, which informed them that she was lying with her head in a very uncomfortable position, and that a pillow should be put under her head to support it. They then looked at her, and saw that she did seem to be requiring some such support. Could it reasonably be supposed that the entranced medium produced on the sitters the impression of hearing raps which gave this appropriate information?

MR. FEILDING replied that if mediums could produce such impressions, he saw no reason why the trance condition should interfere with the power.

MR. W. W. BAGGALLY, referring to Count Solovovo's description of Sambor's performance of apparently getting chairs threaded on his arm while his hands were being held by the persons sitting on each side of him, gave a practical demonstration of a method by which a similar trick could be performed and had actually been performed by a well-known medium in his presence. In this case the medium rapidly but quietly turns his chair, immediately after the room has been darkened, so that its back is at his side. He then passes his arm through the back and allows the sitters to hold his hands. After some time he suggests that the chair is being pulled away from under him. He stands up and the sitters find the



chair hanging on his arm; or—better still—as he stands up, he may contrive to slip the chair on to the arm of the person who is holding his hand on that side, and this person can truthfully assert that he has not let go the medium's hand for a moment since he began to hold it.

Mr. Baggally showed further how the apparent illusion, described by a spiritualistic lady to Count Solovovo, of two chairs hanging on a sitter's arm, and their backs then seeming to part in two, so that they fall to the floor,<sup>1</sup> could have been produced. In this case, after the room has been darkened, the medium does not pass his arm through the back of a chair, but after giving his hands to his neighbouring sitters, pushes one sitter's chair with his foot, so as to give the impression that the chair is being pulled away. The sitter then stands up and the medium and his other neighbour do the same. Then the medium by means of his foot arranges two chairs in front of him back to back and distant about five inches from each other. (The sound of the moving about of chairs which the lady described to Count Solovovo was probably due to this arrangement.) The medium when moving aside his hand together with that of the sitter (as described by the lady) passes the latter's arm side by side with his own through the backs of both chairs, at such a slope that only the back of the nearer one is felt, which suggests that one chair only is hanging on the sitter's arm. The sitter is "advised to bring the lower part of his arm close to the upper part" and then feels the back of the second chair resting on his arm also. Meanwhile he does not suspect that the chairs are also hanging on the medium's arm. The sitter "having squeezed both chairs," the medium throws his body backwards and straightens his arm, thus bringing his elbow to a higher level than the sitter's. This causes the chairs to rise from the sitter's arm and slide down the medium's arm on to the floor. The sudden cessation of contact with the chairs gives the sitter the "feeling as if their backs had parted in two." Light chairs with straight backs are best for this trick.

<sup>1</sup>See *Proceedings S.P.R.*, Part LV., pp. 396-7, foot-note.

## REVIEWS.

*On the Threshold of a New World of Thought.* By W. F. BARRETT, F.R.S. London 1908. Pp. xv. 127. 2s. 6d.

EARLY in our Society's history, Professor Henry Sidgwick, our first President, wrote, "It is a scandal the dispute as to the reality of the marvellous phenomena of spiritualism should still be going on: phenomena of which it is quite impossible to exaggerate the scientific importance if only a tenth part of what has been alleged by generally credible witnesses could be shown to be true."

This *dictum*, which after the lapse of five and twenty years is unfortunately almost as applicable as when it was uttered, Professor Barrett takes as a text for the work which now we notice. For reasons given in the preface, though in substance it was prepared and formed the subject matter of a lecture delivered at the invitation of the London Spiritualistic Alliance some fourteen years ago, its publication has been delayed until to-day; but all investigators of the subject will welcome its appearance as opportune.

Of course most of the evidence which it succinctly recites will be familiar to those of our members who have long been associated with us and have studied our publications, but readers will be pleased to find that the study has been brought up to date by the incorporation of some recent and well-authenticated cases. The summary which is here given of the state of the prolonged and even perennial argument by such a judicious and experienced investigator as the author cannot fail to be of immense value to those (and their number seems to be increasing every year) who are attracted to the subject. Especially must this be so in the case of those who are comparatively unacquainted with the past history of the inquiry, and who are scarcely able to trace its course in the many volumes of our *Proceedings*.

The author, moreover, does not confine himself to a mere recapitulation of the evidence for the actual occurrence of the physical phenomena in question. He fairly meets the criticisms of two classes of assailants who object to the investigation altogether. The objection on religious grounds is one which scarcely calls for consideration in these pages, inasmuch as the very existence of our Society is sufficient evidence that its supporters have formed something like a collective judgment on that aspect of the question. More frequently, perhaps, we meet with the "Cui bono" objection, the contention that after so many years of experiment nothing of value

has been discovered through any physical manifestation, nothing trustworthy through any alleged communication. Professor Barrett's reply to this criticism is conclusive. I can well imagine a scoffer standing by when Franklin's kite drew an electric current from the clouds and asking, "And now you have done it, what the better is any one?" But we have not exhausted the results of that experiment yet.

Professor Barrett boldly adopts the spiritualistic explanation of the phenomena at any rate as a provisional hypothesis; but no one will be more ready than he to admit that a general adoption of this view is by no means to be expected at present; and no one would be less desirous that we should be in a hurry to pronounce on so great a subject. Certainly, however, its adoption by some of the acutest thinkers and most careful investigators of this generation entitles it to respectful consideration. De Morgan, who is often quoted in the work, wrote more than forty years ago as follows: "I am perfectly convinced that I have both seen and heard in a manner which should make unbelief impossible, things *called* spiritual which cannot be taken by any rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me. But when it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. . . . But thinking it very likely that the universe may contain a few agencies—say half-a-million—about which no man knows anything, I cannot but suspect that a small proportion of these agencies—say five thousand—may be severally competent to the production of all the phenomena, or may be quite up to the task among them. The physical explanations which I have seen are easy, but miserably insufficient: the spiritual hypothesis is sufficient but ponderously difficult. Time and thought will decide, the second asking the first for more results of trial."

Notwithstanding the history of these forty years in the wilderness, it is probable that many of our readers will even now be scarcely willing to go further than this; but however views may differ, I am sure that the invitation contained in the concluding words of the quotation is one which every earnest inquirer will endorse, and no one more eagerly than the writer of the work under notice.

H. ARTHUR SMITH.



*Dreimonatlicher Bericht des Psychophysischen Laboratoriums zu Amsterdam. Jahrgang I. No. 3. 1907.*

In the last quarterly Report of the Psycho-physical Laboratory in Amsterdam there is an account by Floris Jansen of some interesting experiments in thought-transference. Herr F. M. Geels and Herr F. E. Visser acted alternately as agent and percipient: the experiments were conducted and the results recorded by Herr Jansen. The results were such as to convince all the persons concerned,—who came to the trials without any experience in the subject, and as they claim, with open minds,—of the existence of “a mental rapport” between the two parties to the experiment.

The method of experimenting was as follows: Twenty-five cards were prepared, about eight inches square, having words or figures written or printed on them. The percipient sat at a small table. The agent stood behind him, and Herr Jansen, after they had taken their places, handed to the agent one of the cards, drawn from the pack. The agent looked at the card attentively for a short time, and then generally placed it behind him. Each experiment lasted five minutes. The percipient drew or noted down on paper any ideas that came to him. No word was allowed to pass between percipient and agent.

In the first series there were thirty-five trials, of which fifteen were complete failures: in nine cases there was some correspondence between the percipient's impression and the subject set, but not enough to justify the counting of the results as successes: the remaining eleven cases Herr Jansen thinks may be regarded as more or less successful.

One of the successful experiments, which Herr Jansen records at length, was as follows:

“On the 8th June of this year (1907), a very successful evening, on which not a single experiment failed, I gave Herr Geels, who was acting as agent, a card with the word *ape* written on it. It should be noted that this was the first occasion on which a card with the picture or the name of an animal or of any object had been given; we had hitherto confined ourselves exclusively to mathematical figures and numbers, so that there could not be the slightest expectation of the nature of the thing to be guessed. The result was as follows: After a short interval of darkness the percipient, Herr Visser, saw the figure of a large crab on the opposite wall: he said that the animal was moving its feet. After some time the picture disappeared, and there came in its place the picture of an ant: ‘it

is brown,' he said, 'and has long hairs, just like an ant.' (It is to be noted that generally speaking one would picture to oneself an ant as without hairs.) Once more the picture changed, and Herr Visser now fancied that he was looking at the ant through a microscope, for it seemed enormous. At this moment time was up, and the experiment ended. The result was interesting, if only because when a mathematical figure or cypher might have been expected, the picture of an animal appeared. When I asked Herr Visser to draw what he had seen, I got the accompanying figure, which in fact doesn't bear much resemblance to an ant. We see how little value must be attached to the name which the percipient gives to the picture presented to his mental vision. We were already disposed to count this experiment a success, on the ground that during the three months over which the experiments had hitherto extended, neither the name nor the picture of an animal had been set, or had occurred to the percipient, so that it seemed very improbable that the coincidence could be due to chance. But we were confirmed in our view, when we learnt from Herr Geels, the agent, that embarrassed at the sight of the word 'ape,' and not knowing how to 'translate' it, since he had been accustomed to deal only with mathematical figures, which he could easily represent to himself, he resolved to picture to himself the big ape at the Zoological Gardens, as he had seen it standing upright against the bars of the cage. Now, if we suppose that the drawing here reproduced was made by a child,<sup>1</sup> and if we remember that the percipient fancied that he saw his ant through a microscope and covered with long hairs, we must, I think, admit that there was a strong resemblance between the images present to the mind of agent and percipient respectively."

During the earlier part of the experiment the agent kept his hands on the back of the chair on which the percipient was seated. Later, he put his hands on the percipient's shoulders, and it was at this point that Herr Visser fancied he saw the ant through a microscope. It is difficult, as Herr Jansen says, to conceive how the idea of a large hairy animal could have been conveyed by unconscious muscular movements. Nor is it easy to see how any information could have been gained by the ears; since the Dutch words for crab (*kreeft*) and ant (*mier*) bear no resemblance to ape (*Aap*).

<sup>1</sup> In the earlier part of his paper Herr Jansen had argued that the percipient in his endeavour to seize and interpret the image flashed on his mind from the agent is in the position of a small child trying to draw or describe some new object.

In the three other experiments made on the same evening the results were almost equally suggestive of imperfect *seeing* on the part of the percipient. In the second trial, the card chosen was entirely covered with a dark-blue paper, which in a dim light showed simply as a dark colour. The percipient said that there didn't seem to be much white there—it was all dark—then he saw a large black circle, and a much smaller, thinner circle—then a steamboat—then he saw again the brown colour—he could not make out any figure—then it became somewhat lighter. At this point the time expired, and the experiment terminated.

In the third trial the design on the card consisted of twelve circles in three or four rows. The percipient—in this instance Herr Geels—said, "It is all circles crossing each other ('*durcheinander*,' '*door elkaar*'), something like a melon."

In the fourth trial the design was a line twisted round on itself in all directions, which gave the impression of a picture of a very complicated knot. Herr Visser, the percipient, saw a figure like a capital V twining about in every direction, and constantly changing its place. In fact, as it appeared, the agent, when he looked at the figure, had specially concentrated his attention on the junctions of the lines, which in several places presented the form of a capital V.

It is noteworthy that in none of these four trials did the percipient see anything that was absolutely irrelevant or incorrect, except perhaps the steamboat in experiment No. 2. But this was probably suggested by the dark colour which preceded it. In all four cases the description given by the percipient is, as Herr Jansen points out, just such as might have been given by a person who saw the actual picture under unfavourable conditions.

It is to be hoped that Herr Jansen will shortly publish a full account of the experiments, and that he will continue them until he has obtained even more decisive results.

In two points, however, it may be suggested, his method of experimenting is open to some objections. It does not appear that the card chosen for the experiment was taken at random from the pack held in his hands. If the card was selected, instead of being drawn at random, it is possible to explain the results as due to the operation of chance-association of ideas common to the minds of all the experimenters. At least, the results will always be open to that objection.

In the second place, it is extremely desirable that all contact whatever between agent and percipient should be eliminated. No



doubt it may have been expedient to allow such contact as is here described in the first instance, until the experimenters had met with some success. But it should not be difficult, now that some degree of success has been obtained, gradually to improve the conditions in this respect.

We shall await with interest further reports from Herr Jansen.

FRANK PODMORE.

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#### NOTICE.

It is hoped that a Part of the *Proceedings*, containing Mrs. Sidgwick's Presidential Address and Mr. J. G. Piddington's Report on the Sittings with Mrs. Piper, will be published in October.

## JOURNAL

OF THE

## Society for Psychical Research.

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## NOTICE OF MEETING.

## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On MONDAY, NOVEMBER 2nd, 1908, at 4 p.m.*

WHEN A PAPER BY

MONSIEUR M. SAGE

ON

“The alleged Miraculous Hailstones at  
Remiremont”

WILL BE READ.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## CASES.

## L. 1171. Coincident dream.

THIS is a case in which the dreamer has for some time been much interested in psychic phenomena, and kept pencil and paper ready to hand in order to record any unusual phenomenon. As to whether the incident was in any way connected with the dream there will be a difference of opinion, but the resemblance is striking enough to make it worth recording.

4th January, 1908.

Dear Sir,—I enclose an account of dream which occurred to my youngest sister in this house, apparently just before waking at 2 a.m., 1st January, 1908.

Being of a psychopathic nature, she is accustomed to keep paper and pencil by her bedside for automatic writing, eyelid visions, dreams, etc., or clairaudient experiences, so was able to note it at once.

My sister read it aloud to us at breakfast, apologising for its unappetising details. We all felt sure it had some meaning, because as a family we have had several curious experiences of the sort which have been verified by facts later. I remarked that it might have reference to a hospital in London, with street accidents, and patients on beds, and underground corridors. This solution occurred to me, I suppose, because I am contemplating work of the sort before very long in town.

I can answer for the *bona fides* of the dream, and hope it may be of interest to you, as the explosion in Rome was the first piece of news which came to my ears from the outside world during the morning.—Yours faithfully,

F. S. W.

If you should ever report the case, kindly record only initials of persons and place.

4th January, 1908.

Dear Sir,—I wish to add my testimony to the accompanying account, written by my sister, of a dream which occurred to my youngest sister on the early morning of January 1st, 1908.

Feeling much impressed with her account, I felt convinced that something of a similar nature would be reported in the paper.

So, immediately on receiving our daily *Standard*, I opened the



paper, and saw a vivid report of the accident which occurred in Rome. I folded back the page, and handing the paper to my sister, said, "Here is your dream, and this account tallies with yours.

Hoping this may be of interest to your Society.—I am, faithfully yours,  
E. W.

The following is the account of the dream:

2 a.m., 1st January, 1908.

I have just waked from a confused dream of which I do not remember the whole, but I feel I must write it down as I am so wide awake.

In the dream I seemed to be back in the old house, but it was different; there were underground passages and rooms, but not the same; the kitchen, too, had a window which looked on a side street, and this window had only half a shutter and no blind.

I have a dim memory of seeing and speaking to boys, who for some reason I was scolding, but I felt that my warnings made no impression. Then I seemed to be outside the house with grown-up people who were talking and being disobedient and grumbling over something, I don't know what. I remember smelling something horrible, and seeing that some one had stepped into a hot pie, then the scene changed into a room, the floor of which was covered in blood. Mother (who is dead) went into the kitchen, looked out at the window, as there was a great roar in the street, and the sound of vehicles in the street above.

F—— came in and said, "Isn't it a pity? Mother was getting on so well, and now she can't any more; even the other noise did not disturb her, for she used to say they are. Tarantelle and Gargantua, Lohengrin's horses galloping together with a rhythm as much as to say, Never mind, never mind, you'll get to Walhalla, you'll get to Walhalla." I went up and brought in two children, of whom the cook had been complaining, and set them in two chairs found they were two disobedient pupils.

I went into a room, and saw a little blood on my dress, and said so. Mother said, "Do you mind that, there is blood here everywhere," and as I looked, it was everywhere.

I then returned to the kitchen, and said to the two children who were complaining, "You mind that, why (looking through the window) outside on a mattress are human beings writhing in agony from an accident, and there is blood everywhere."

I then took my share in staunching it. Even the sky was blood-red, I could'nt get the writhing human forms out of my mind. W.

## L. 1172. Coincident dream.

THE first account of this case was sent by the percipient, Mrs. Williams, to Mr. G. Lowes Dickinson, who forwarded it to us in a letter bearing the postmark, June 25th, 1908. It was as follows:

Villa Bethell, Garmisch, Bavaria.

You will be interested in a rather curious coincidence (?) which occurred yesterday.

Arthur and I had been travelling nearly all day and were tired at night and slept soundly. The moment I woke I found myself impressed with a singularly vivid dream—not detailed, but very distinct. I thought I had torn my finger nail across, and was so certain of it that I examined it critically and was almost surprised to find it as usual. While I was looking at it Arthur said—"I tore my nail last night: got out of bed to see if I could shut out the coming light, and damaged my nail on the shutter: it is so painful."

I said—"Did you speak, or say a word about it?" He said "No, I was most anxious to make no noise, as you were so tired (one reason why I was shutting out the light) and I know I did not wake you."

I had no recollection of anything of any kind, but fancied he might have let slip a suggestive word or two, which penetrated my consciousness without waking me, but he declares he did not.

.....

In reply to a request for further details and confirmatory evidence Mrs. Williams wrote to us:

*July 13th, 1908.*

Last month my husband and I were travelling in Bavaria, and I was very tired on reaching Garmisch, in the Highlands.

I fell asleep directly we got into bed, and was conscious of nothing until about 7 in the morning, when I found myself earnestly examining my finger nail under the conviction that I had hurt it. I was so sure of this that I was intensely surprised that I could see no mark of injury.

I said to my husband "I have had such an extraordinary impression that I had torn my finger nail, but nothing is wrong with it." To which he replied—"Why, I *did* hurt my nail in the night. I woke at about 4.30, and seeing signs of daylight got up to try

to close the outside shutters, damaging my finger nail in the attempt." He then showed me his nail which was torn in rather a painful way.

I asked if he had called out, or spoken when he did it, for though I remembered nothing, I thought it possible a cry, or an exclamation might have penetrated to my brain through my sleep. He was certain he made no sound, being anxious not to wake me, and returned to bed perfectly satisfied that he had not done so.

E. BAUMER WILLIAMS.

Mr. Williams adds:

I confirm the above statement of facts. In trying to close the shutters I was most careful to be very quiet in order not to disturb my wife. I even abstained from looking for scissors to trim the broken nail lest I should make a noise.

THORNTON ARTHUR WILLIAMS.

36 Downshire Hill, Hampstead.

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## REVIEWS.

*La Psychologie Inconnue: Introduction et Contribution à l'Étude Expérimentale des Sciences Psychiques.* Par EMILE BOIRAC (Paris, 1908. Pp. 347).

THIS book, as the author himself tells us, consists largely of articles which have appeared in various reviews and periodicals between the years 1893 and 1903, to which have been added some unpublished papers. It would perhaps have been better if he had frankly retained the form of a collection of separate Essays, for a large amount of repetition makes the book unsatisfactory regarded as a systematic exposition of either facts or theories. A certain unity is, however, given to it by the attempt running through the whole to re-establish Mesmer's theory of animal magnetism—that is, an effluence or "psychic force" emanating from some human bodies which influences some other human bodies. This psychic force is, in M. Boirac's view, the probable agent not only in various hypnotic phenomena, but in telepathy and in the physical phenomena of spiritualism (telekinesis). Comparatively few persons either radiate it or experience any effects from it in any noticeable degree. He believes, however, that the mass of mankind can serve as conductors of it (a property which they share with metallic wires), and suggests



that it is because they are perfect conductors that no effect is produced on them.

The most interesting parts of the book are the accounts of the experiments on which M. Boirac's conclusions are based, for he has been singularly fortunate in finding several excellent hypnotic subjects, and is himself a successful hypnotiser—or, shall we say, radiator of psychic force. Unfortunately the experiments are very inadequately described. Some of the most important of them—those recorded in chapter vii.—were criticised by Dr. Walter Leaf in our *Proceedings*<sup>1</sup> in a review of one of the articles now republished, and were subsequently discussed in a correspondence between Dr. Leaf and M. Boirac in the *S.P.R. Journal* for March, 1896. In these experiments local effects of attraction, of anaesthesia, and various sensations were produced on one Gustave P., when M. Boirac held his hand at a short distance from different parts of his subject's body, or when a third person in contact with M. Boirac did so. The young man was blindfolded, and M. Boirac speaks repeatedly and emphatically of the importance in such experiments of preventing any information about what was being done reaching the subject through any of his senses. Nevertheless, in the absence of a more complete account than he gives us of the precautions taken, it is difficult to feel sure that he was fully aware of the great difficulty of blindfolding completely<sup>2</sup> or of making quite sure that all auditory indications, or indications from radiation of heat or from air currents are excluded.

Granting, however, that M. Boirac did succeed in avoiding indications through the ordinary channels of sense, it is not at all clear why he considers it proved that the effects produced were due to direct action between the hand and the part of the body pointed at, and not, on the contrary, due to mental suggestion. With this same subject he appears to have been very successful in inducing and removing the hypnotic state by mental suggestion alone—simply willing that he should sleep without looking at him, and even when separated from him by a closed door.<sup>3</sup> This telepathic effect M.

<sup>1</sup> Vol. XI. p. 599.

<sup>2</sup> In his chapter xiii. on “Un cas d'apparente transposition des sens,” M. Boirac describes experiments at a later date with one Ludovic S., which suggest very much that his method of bandaging (the same that he used with Gustave P.) left opportunities of seeing similar to those found by Mr. Hodgson in attempting to reproduce the conditions of experiments with a supposed clairvoyant subject “Dick.” (See *Journal S.P.R.*, Vol. I. p. 84).

<sup>3</sup> See chapter x. The instances given are fairly convincing, but it is unfortunate that M. Boirac does not seem to be in the habit of keeping full notes

Boirac attributes to his "animal magnetism" operating between one brain and the other. Why may not a similar action of one brain or mind on another suggest to the subject that the effect associated with, *e.g.* M. Boirac's right hand pointing at the knee is to be expected? The nature of the effect thus associated may of course have been originally due to the percipient's imagination. Indeed, the want of constancy in the effect of a pointing hand is in itself a sufficient reason for doubting the theory of a direct physical action, and seems to point to a subjective mental cause. For instance, in one series of experiments with Gustave P. one effect was produced when the right hand was used and another with the left hand. This difference was not expected by the operator, and was not observed with other subjects, nor did it occur with Gustave P. himself in experiments repeated after an interval of eight months.

To sum up briefly, if we could feel quite sure that all means of information or suggestion through the senses had been adequately excluded, M. Boirac's experiments would afford valuable confirmation of experiments by other observers (described in our *Proceedings* and elsewhere) in the production, apparently by telepathic suggestion alone, of "sommeil a distance," of local anaesthesia, and of community of sensation. They would thus be very encouraging, but they would not, in our opinion, add to our knowledge of the nature of telepathy, and much less would they prove either the existence of the "animal magnetism" or "psychic force" vaguely conceived by M. Boirac, or its conductivity.

M. Boirac offers his hypothesis or discovery of the conductivity of the human body to psychic force as likely to be of great practical importance to psychical research by furnishing a method of exact experimentation to those who are not themselves fortunate enough to radiate the force. We follow his argument so far as telekinesis is concerned, for there is no doubt that if by merely holding the hand of a medium any investigator were able with his other hand to raise a table off the ground without contact (which seems to M. Boirac probable) telekinesis would soon be an accepted fact. But it is less easy to follow him as regards thought trans-

of his experiments. We should like to have been told how many attempts were made, what proportion (if any) failed, and whether Gustave P. was at all liable to go spontaneously into the hypnotic state during the seances when no attempt was being made to produce it. It is the more important to know these things, because the time required to produce the effect by willing it varied.

ference. Here he puts the agent, ignorant of the idea to be transmitted, between the investigator and the percipient. "Le sujet n'aura besoin," he says, "pour comprendre ma pensée, que de la recevoir à travers cet intermédiaire accoutumé." But how, if the investigator is incapable of generating the psychic force necessary for thought transference, is his idea to get to the agent for transmission except through the ordinary channels of sense? This there is no attempt to explain, and it seems to us typical of the somewhat loose and vague way of handling theories which pervades the book.

E. M. S.

*Vitality, Fasting and Nutrition.* By HERWARD CARRINGTON. Pp. xxxix, 648.

The main object of this treatise is to show the value of "fasting as a cure for disease." Appropriately enough, then, the writer begins with a series of chapters devoted to a consideration of the nature of disease. He promises "to show that what little the medical profession is supposed to know of the nature of disease is totally wrong, that their theories of the origin and nature of disease are erroneous *ab initio*, and that every new discovery made, which they have considered an unmixed blessing and a sign of progress, has in reality only led them further and further from the truth, and away from an understanding of the real cause and cure of disease."

It need not surprise us to find that he does not succeed in showing this, but it is astonishing that he should make no attempt to do so. Mr. Carrington asks us to cast aside the results of a century of scientific research into the causation of disease and to accept unreservedly the opinion of a few faddists that all disease is due to the retention within the system of effete material derived from an over-abundant food supply. "All disease," he says, "is in reality a curing process—the various diseases, so called, being but the various methods of elimination, from the system, of effete material unduly retained therein, which should have been eliminated." The process of elimination gives rise to the symptoms of each disease, and these symptoms have been mistaken by the medical profession for the disease itself. To suppress these symptoms is "the whole aim, goal, and ambition of the medical fraternity."

This is, of course, mere nonsense. The medical fraternity know as well as Mr. Carrington that the first indication for treatment in any disease is to remove the cause, if possible. Where they



differ from him is in regard to his opinion that all diseases are due to the same cause or that they are all amenable to the same treatment. In so far as his work is intended to appeal to the medical profession, Mr. Carrington should surely have seen the necessity of establishing on sound evidence this fundamental point. Instead of attempting to do so he seems to think we are to be satisfied by a few quotations in support of his contention, culled from some more or less obscure writers of the so-called hygienic school, but, "as Mr. MacFadden remarked," or "as Dr. Trall so well expressed it," is hardly the form of argument we need to convince us that the whole edifice of medical knowledge is based upon false foundations.

Having pointed out that the symptoms of disease are merely evidences of remedial efforts on the part of the organism, he asks, "What is it that lies behind these symptoms? What is the real cause of disease?" The reader who anticipates any satisfactory reply to this question will be disappointed. He gets merely the dictum of Mr. Carrington: "To this I answer—it is the poisonous and effete matter which has collected within the organism." He does not give a particle of evidence in support of this opinion. I have searched carefully through the whole of this book, and I have failed to find a single fact which can, even remotely, be held to prove its truth.

Having convinced himself that all disease is due to the presence of uneliminated food material, Mr. Carrington feels bound to believe that fasting is the one and only therapeutic measure to be adopted in every form of illness. He makes a curious distinction between "natural" and "unnatural" means of assisting nature in its remedial efforts, and in support of his contention that fasting is a "natural" mode of dealing with disease, he says: "Turn to first principles; revert to Nature; look to the animals—wild preferably—who live nearer to nature than does man, and see what animals do under such circumstances. In following them we cannot go far wrong." Mr. Carrington is manifestly perturbed by the fact that dogs, when ill, sometimes eat grass, but he considers this a perversion of instinct due to domestication. In any case, he says that "dogs only eat grass when they are slightly sick—'out of sorts,' as we say, and possibly need the salts and other elements the grass contains, in order to restore them to health!"

But it would appear that Mr. Carrington appeals to "first principles" only when it suits his purpose to do so. In the chapter

dealing with the quantity of food necessary to maintain health, or, as he prefers saying, to sustain life, he endeavours to show that we all eat far too much and too often, and are all diseased in consequence. "It is true," he adds, "that many of the lower animals feed more or less continually, with no other results than continued normal growth; but, because this is so, can it therefore be argued that man can do likewise, with anything but disastrous results? Obviously not." An appeal to "first principles" fails him here, so, from a consideration of certain physiological peculiarities wherein man differs from the lower animals, he deduces the following law: "*The higher in the scale of evolution we proceed, the less the time that is actually required for the nutrition of the body.*" As the greatest mark of distinction between man and the lower animals is his mental characteristics, this law may be expressed in the formula: "*The greater the mentality the less the need for food.*"

This is the principle to which we must appeal when we are well, although the customs of the lower animals are guidance enough when we are ill. It is a principle which may be very comforting to vegetarians or hygienists, and the ordinary man will be willing to concede to them any superiority of mentality they may claim, so long as they allow him to have his dinner in peace.

Not content with advocating complete fasting in every case of illness, Mr. Carrington would have us eat as little as possible when we are well. His fear lest the vital energy may be wasted in the digestion of unnecessary food is almost an obsession. The vital energy so consumed might be conserved for the doing of the mental and spiritual work of the world. But alas for poor human nature! Surely there is an abundance of vital energy being expended throughout the world in ways less worthy even than the digestion of unnecessary food.

So dear to his heart is his theory of fasting and vitality that it is with almost unconcealed regret that Mr. Carrington admits that it is necessary to eat a little food sometimes. He confesses that "throughout the course of life it is required. Only in diseased conditions is food harmful." It is difficult to reconcile this confession with what he says about the laws of health. They govern, he says, the well and the sick equally. He declares categorically that "those practices which are good for the well are equally good for the sick. What is good for the well man is equally good for the sick man and *per contra*, what is injurious and hurtful to the well man, must, of necessity, be equally hurtful and injurious to the sick man."

The only conclusion that can be drawn from these contradictory statements is that although Mr. Carrington is forced to admit that food is necessary for the well man, it is not, in his opinion, good for him.

The explanation of this persistent casting of obloquy upon the food we eat is to be found in Mr. Carrington's theory of vitality. In a long discussion of this world-old problem he maintains that we do not derive either bodily heat or energy from food. The sole function of food is the replacement of tissue that has been broken down by the daily activities. Vital energy is a force *per se*, different from and not inter-related with or transmutable into any of the known physical forces. It is universal, all-pervading, cosmic, and flows into the human frame through the nervous system during sleep. The degree to which vitality will flow into us depends on the condition of the body. The cleaner it is and the freer from morbid accumulations, the more vital energy can it absorb. During a fast the body becomes freed from all impurities; therefore, the more we fast the more vital energy shall we have. Not only is there a greater influx of energy due to the cleansing of the transmitting channels, but further, "the withdrawal of food places more energy at the body's disposal, for the reason that all the energy that was heretofore expended upon digestion, may now be utilized for other purposes." It seems a pity that this pretty scheme of things has ultimately to be assisted by such a vulgar proceeding as eating; but it is found in practice that if fasting be continued too long it leads to starvation, and starvation, it is admitted, ends in death.

We naturally turn to the records of "fasting cures" for evidence of the alleged increase of energy during the progress of a fast; but how difficult it is to find such evidence may be gathered from the following quotations from the Chapter on Vitality. On page 296 Mr. Carrington says: "we find that when food is completely withheld, during a fast, the energy does actually increase, and continues to do so . . . the strength constantly and visibly increases." Yet on page 261 he says: "it may be urged that this energy should be more and more noticeable as the fast progressed . . . for the reason that more and more energy would thus be conserved, whereas we know that this is not the case—weakness (at least apparent) resulting in the great majority of cases, if the fast be persisted in, and not increased strength and energy. The whole difficulty is just here. The energies *are* increased as the fast progresses, gaining



strength daily because of the fact that no food is eaten calling for digestion, but these energies are not noticed by us after the first few hours of fasting for the reason that, if food is not supplied, *they are turned or directed into other channels*, cleansing the body of its diseased condition, *e.g.*"

Strength which "visibly" increases but is "not noticed by us" is surely a very elusive thing. Probably, however, Mr. Carrington means that the increase of strength is not noticed by the victim of the fast, but is quite visible to the onlooker. If so we might expect to find some proofs of this increase of energy in the records of fasting cures. But here again, as in the case of Mr. Carrington's views on the causation of disease, the facts that might convince us are sought for in vain.

With regard to these cases of fasting cures it is to be regretted that the recorders despise or are ignorant of diagnostic methods; for although we are assured that the patients were very ill before undergoing the fasts, and that most of them recovered after the treatment, we are left almost completely in the dark as to what was really the matter with them. Still, these records of "fasting cures" are not without interest from several points of view; but to imagine that their publication will have any revolutionary influence on scientific therapeutics is mere childishness.

Space will not permit of any detailed reference to Mr. Carrington's views regarding the nature of vitality, sleep, death, and bodily heat. As tentative hypotheses they may be legitimate enough in the present state of knowledge; but until some better verification of them is forthcoming than is to be found in this book they seem hardly worth discussing.

The course of the argument throughout Mr. Carrington's work is a good illustration of the tendency of the layman to introduce *a priori* methods into the discussion of scientific subjects. The whole history of science lies behind him to warn him of the futility of so doing. Yet he cheerfully dilates on scientific matters in the manner of the writers of the pre-scientific era, regardless of all the principles of empirical logic and ignoring or ignorant of the positive results that have been obtained by the application of scientific method to the solution of scientific problems.

T. W. MITCHELL, M.D.

## THE SLATE-WRITING OF MRS. FRANCIS.

BY COUNT PEROVSKY-PETROVO-SOLOVOVO.

READERS of the *Journal* and *Proceedings* will perhaps remember that I repeatedly, when discussing the evidence for the "Physical Phenomena of Spiritualism," have drawn attention to some statements relating to the "slate-writings" of Mrs. Francis, a San Francisco professional medium of many years' standing apparently (see for instance *Journal*, Vol. VIII., p. 182; Vol. IX., p. 12; *Proceedings*, Part LV., p. 394). It seemed to me that these statements, coming as they did from such persons as Dr. Elliott Coues and especially<sup>1</sup> Mr. W. Emmette Coleman, well known as an exposé of fraudulent professional mediums, and describing cases when the slate-pencil was seen to write—made it at least *prima facie* probable that such a thing as "independent slate-writing" did really exist as a "fact in nature"—to quote the title of a paper by Dr. Coues on the subject in the *Religio-Philosophical Journal*, February 27, 1892.

When writing in 1899 my Russian book on the *Physical Phenomena of Spiritualism* (see Dr. Leaf's review in *Proceedings*, Vol. XV., p. 416) I applied to Mr. Coleman for supplementary information on the subject, and received from him a letter in which, while admitting that Mrs. Francis did occasionally cheat, he still maintained his belief in the genuineness of her slate-writing, which he said was remarkable not only from the point of view of how it was done but also of what was written, and in proof of this he mentioned an instance which certainly seemed to point to thought-transference from Dr. Coues. He also stated that he had seen sometimes the pencil write the end of a word—the slate being partly withdrawn from under the table; and that Dr. Coues had according to his statement seen it write a whole sentence.

I now have to state that my repeated references to Mrs. Francis's slate-writing have at last brought about a result in consequence of my having again mentioned her by name in *Proceedings*, Vol. LV., p. 394. Mr. Hereward Carrington has

<sup>1</sup> I have certainly not forgotten Prof. Shafeldt's letter in *Journal*, Vol. IX., p. 35.

sent me a personal letter, from which I now—with his permission—extract the following passage:

[Mrs. Francis] uses a *cardboard* slate, and on it places a small piece of pencil. First, she holds the slate just under the table, for a few moments, then above the table, and one can *see* the pencil jumping about on the slate, and apparently finishing the writing. It is very convincing, and Dr. Hyslop did not see how it was done when he had his sitting; but subsequent observation and experiment explained it.

When the slate is under the table, she stretches out the *first finger*, places it on the pencil, and scrawls a few words on the slate. This is all that appears. She then lets the pencil slide down to the spot over the last few words. Then she takes the slate out from under the table, and holds it so that part of her hand covers the writing—the last few words. She also keeps moving the slate about, as though to prevent the pencil from hopping off the slate on to the floor. The pencil is dancing up and down, apparently just finishing the writing. This is effected as follows: I have stated that the slate is of *cardboard*. She has rubbed rosin over the first finger, and she draws or rubs this finger over the under side of the slate. The jarring causes the cardboard to vibrate, and the small piece of slate-pencil is thereby caused to jump up and down, and gives the exact appearance of finishing the writing. The illusion is perfect, if well done. Dr. Hyslop and I practised it, and became quite dexterous! I hope this explanation suffices.

Thus—*exit* Mrs. Francis—and, I think, I can honestly add, professional independent slate-writing in general.

ST. PETERSBURG, *August*, 1908.

[We have just received from an American Associate of the Society, Mrs. Blodgett, an account, written at the time, of some sittings with Mrs. Francis in 1901, in which similar movements of the pencil occurred.

Mrs. Blodgett, who is a careful and experienced observer, reports that while the writing was being done under the table, she and her husband saw movements of the muscles of Mrs. Francis's arm and shoulder, which convinced them that she was doing the writing herself. Twice, as she took the slate from under the table and moved it towards them, they saw the pencil move a little way along the slate. It did not appear to write a word, but only to make little marks at the end of a word.

Mrs. Blodgett obtained a slate and a bit of pencil from Mrs. Francis to try by herself after she got home, and found



that she could make the pencil move in a similar way by pressure of her fingers underneath the slate. She sends us the bit of pencil, which is about a third of an inch long, pointing out that one side of it is flat and smooth, to facilitate its slipping along the slate.—Ed.]

## CORRESPONDENCE.

### EXPERIMENTS WITH SAMBOR.

(To the Editor of the S.P.R. JOURNAL.)

ST. PETERSBURG, August, 1908.

DEAR SIR,—Mr. Baggally's "explanation" of Sambor's performances as offered at the Society's meeting on June 29th (*July Journal*, p. 273) is entirely wide of the mark. Of course it is not peculiar to him. I heard it repeatedly both before and after my special experiments with Sambor on his "chair-threading" (in 1900 and 1902), and can only assert most emphatically that my friends and I had precisely in view this very source of error when we started on our investigation, and kept it in mind throughout.

That the medium did not use this method at our special séances (ten in the spring of 1900 and seven in the spring of 1902) there is not the shadow of a doubt; and I beg to refer Mr. Baggally in this connection to the following passages in my articles on Sambor in *Annales des Sciences Psychiques*: 1900, No. 4, p. 249; No. 5, pp. 267, 271, 274, 297 (text and footnote), which, I think, he ought certainly to have consulted before making his statement.

I subjoin two extracts from my notes of the sittings (written out the next day):

"Séance at Schilkin's, February 1st [14th], 1900. Highly successful, because a chair was threaded on Kasnakoff's arm, who was specially anxious to get this, and had said to me before that he would believe only after a chair would be threaded on [his own arm]. In this case the candle was undoubtedly put out by myself after K——ff and Siebert had taken up the medium's hands. . . ."

"Séance at my house (February 17th [March 2nd]). In the very first part [of the séance] a chair was threaded on my arm which was distinctly verified in the light. Loris-Melikoff was holding the medium on the other side. The hands were held (grasped), were not once released either on my side or on Loris's. Admitted by all to have been quite remarkable and convincing. All necessary conditions fulfilled (chain formed before the light was put out, etc.). I was tightly squeezing Sambor's hand . . ."<sup>1</sup>

I will conclude with the following passage from an obituary notice

<sup>1</sup> Cf. *Annales*, 1900, No. 4, pp. 249, 250.

of Sambor I wrote for the *Rebus* (published in No. 28, 1902, pp. 259-261):

"It is known that some 'investigators' who saw nothing or hardly anything themselves explain the extraordinary 'threadings' of chairs as if through the medium's arm, which constantly occurred with S. F. [Sambor], by the supposition that in the case of such threadings the 'chain' was formed after the light had been put out; which circumstance gave the medium the opportunity, before entering the 'chain,' of slipping an arm through the back of the chair.

"Special experiments made by me and other persons in 1900 and last spring have made the inadequacy of such an explanation obvious. The experiment under consideration succeeded in all seven times with seven different persons,<sup>1</sup> and in all these cases the light was most undoubtedly put out after the medium had been included in the chain.

"But it happened two or three times that the candle was put out somewhat prematurely—well, S. F. Sambor himself asked to re-light it, so as to leave no room for cavil, adding that there had been cases when one of the 'controllers'<sup>2</sup> would himself slip an arm through the back of the chair after quickly putting out the candle."

Trusting that Mr. Baggally's "criticisms" will be more successful next time, I am, dear Sir, yours very truly,

PEROVSKY-PETROVO-SOLOVOVO.

### NOTICE.

WE are happy to be able to call the attention of members of the Society to a new book by Mr. Frank Podmore bearing the title, *The Naturalisation of the Supernatural*, which has just been issued by Messrs. G. P. Putnam's Sons [7/6 net]. It contains 374 pages, and is a remarkably concise compendium of matters pertaining to psychical research. It will shortly be reviewed in the *Proceedings*.

### WANTED—"D. D. HOME'S LIFE AND MISSION."

TEN shillings is offered for a copy, in good condition, of *D. D. Home: his Life and Mission*, by Madame Dunglas Home (Kegan Paul, Trench, Trübner & Co., London, 1888). Any person having such a copy for sale is requested to communicate with the Secretary, Society for Psychical Research, 20 Hanover Square, London, W.

<sup>1</sup> Only one of these seven cases being vitiated by the circumstance mentioned in *Proceedings*, Part LV., pp. 403, 404.

<sup>2</sup> At other circles, of a promiscuous or in general somewhat doubtful character, of course!

# JOURNAL

OF THE

## Society for Psychical Research.

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*NOTICE OF MEETING.*

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### A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On MONDAY, DECEMBER 14th, 1908, at 4 p.m.*

SHORT PAPERS DISCUSSING THE QUESTION OF

“Cross-Correspondences”

WILL BE READ BY

MR. PODMORE, MR. G. LOWES DICKINSON

&

MR. F. C. CONSTABLE,

AND OTHERS WILL SPEAK.

---

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*



## REMINISCENT CRYSTAL-VISIONS.

THE appended report comes to us through an Associate of the Society, Mr. F. C. Constable, of Wick Court, near Bristol, from the Rev. H. E., whose name was given to us in confidence.

The interest of these visions lies in their origin having been traced through hypnotism. By this means it was found that they all represented subliminal memories of places or objects previously seen, and the special association of ideas which revived the recollection in each case was discovered by the same means. It seems not unlikely that many other crystal-visions, as well as much automatic script, could be similarly explained if the seer or writer could be hypnotised and cross-examined.

Mr. H. E. writes:—

No. 1.

*October 5th, 1908.*

E. E. P. is a good crystal-gazer and an equally good hypnotic subject. He is a country postman, about 30 years of age, and above the average intelligence of persons of his class.

On October 4, 1908, at about 8 p.m., he took the crystal off the table, and immediately said—"I see such a beautiful room." He then described the furniture, pictures—"an oil painting of a lady"—the fireplace, and particularly the clock on the mantelpiece—"I have never seen such a large one,—it's made of different kinds of marble." "Can you see the door?" I asked. "No; I'm standing in the doorway." The picture then faded in the usual way.

I questioned E. E. P. closely as to where the room was,—where he had seen it. He assured me he had never seen such a room in his life, and it was such a curious clock he was sure he would remember it if he had. I then hypnotised him. He goes into a most profound sleep at word of command,—*i.e.* instantly. "Where have you seen the room and the big clock you just saw in the crystal?" I asked. He replied *at once*, "At ———. When I went to London, my cousin was there, and showed it to me. The clock cost hundreds of pounds." I then woke E. E. P. and told him he

*had* seen this room and clock, and he must try and remember where. I am quite sure he honestly tried, for I know the man so well, but he failed. I then told him what he had said when entranced. He said at once, "Yes, that's quite right, I remember now. I went to London about five years ago, and my cousin, who was in a situation at this house, showed me the drawing-room. I stood at the door and looked in, and I saw the clock, which was very large and valuable. I can't remember much about the furniture now."

Here then was a case of sub-conscious memory, but what could have induced the picture of this seemingly unimportant incident to revive suddenly in the crystal? E. E. P. seemed to think he had never thought of the room again from the day he saw it, for it did not interest him.

The explanation seems to me of interest, as it shows what extremely minute things may act as suggestions to revive a memory.

In the afternoon of the same day (Oct. 4) I had been for a walk with E. E. P. to look at a certain old church at C—— C——. He had been struck by the rather handsome hanging brass candle-holders. Under each candle was a glass sconce, and under this a knot of cut glass about the size of a nut. E. E. P. stood on one of the seats, and took hold of one of these knobs, and partly unscrewed the brass screw that ran through it. When, in the evening, we had failed to find what had made him see the drawing-room in the crystal, I entranced him a second time, and said, "What made you see this place in the crystal?" He hesitated for a long time, and then he said: "The gas thing in the middle of the drawing-room was all made of glass,—it was beautiful. The little knobs on the candles in the church to-day were made like it, and I suppose that made me think of the place again."

Hence the cut-glass knobs on the apparatus for lighting in the church had suggested the cut-glass chandelier he had seen in the drawing-room, and the rest of the room followed naturally.

I suppose we may conclude that the memory of this drawing-room revived in E. E. P.'s sub-consciousness at the moment he was fingering the cut-glass knobs in the church? It must also have persisted in his sub-conscious memory at least four hours, as that was about the space of time between being in the church and seeing the picture in the crystal.

H. E.

## No. 2.

E. E. P. as before.

Oct. 11, 1908. Very tired, and no pictures came for some time. Then a piece of material appeared. It was extremely distinct, so that the rows in the weaving could be counted. Running his finger up the glass, E. E. P. counted up to 29.

"Two rows near the middle seem run together," he said.

"Is it a flaw in the weaving?" I asked. "Yes, the two rows are only one afterwards," he replied.

The material is a strip of merino, woven as a sample by the young woman to whom E. E. P. is engaged. The girl works in a mill in the north of England. Recently E. E. P. was staying with her parents, and the piece of stuff was given him to use as a muffler. He promised to bring it me that I might count the rows.

Oct. 12. The piece of material has been brought to me by E. E. P. It contains 136 ribs in the width, and no flaw. It is about 46 inches long and 8 or 9 wide.

E. E. P. says to-day, "I don't think that was what I saw as the ribs are so fine." I shall entrance him and see if I can find anything further.

*History of the piece of material seen.*

On Oct. 15th at 8 p.m. I hypnotised E. E. P. and asked what the material was he saw on the 11th.

"It is a piece of knitting E. M. was doing at the S. Evening School." This would have been about seven years ago.

After waking E. E. P., I told him what he had said, but he could remember nothing whatever about the matter. He seemed to think it was perhaps a joke with some of the girls in the school. "If so," he said, "F. B. might remember."

I saw F. B. yesterday (Oct. 19th) and he remembered the incident clearly. The question I asked him was, "When you went to the Evening School with E. E. P. did you ever have a joke with E. M.?"

"E. E. P. took E. M.'s knitting up off the desk when she was not looking and I tried to hide it by sitting on it, and ran one of the needles into myself—that's why I remember it." Asked as to colour he could not remember. Asked as to size, he thinks it was about 12 or 15 inches long, and about 8 wide. He knows for certain it was intended for a scarf.

The "link" for the memory seems this:—E. E. P. had the scarf in his pocket given him by the girl to whom he is engaged. (We both thought this is what he saw in the crystal.) On Saturday he



picked some green walnuts, put them in his pocket on top of the silk scarf. They stained large dark patches all over it, and spoilt it. Having his mind rather full of this scarf, it called up the other that he had seen the girl knitting 7 years before.

You will see this is not nearly such a good case as *No. 1.*

### No. 3.

Oct. 15, 1908. E. E. P. with crystal. [This is taken down as he spoke.] "A ship with two white funnels—lots of people on the ship—I can see two talking to the captain,—it's going to the right—I can't see faces [in reply to question] but I can see their clothes quite plain—It's a pleasure steamer—"If you can see so much, you ought to be able to see the name," I said.] Yes, it's the Camberwell or Camperwell—I can't see if its a B. or a P.—I can see the gold buttons on the captain's coat."—There was a great deal more very minute description.

Asked if he knew the steamer, he said he might have been on it, as he had been on several pleasure steamers at different times. He did not know the names of any, as he never noticed names that he knew of. I tried him several times, but he protested he could not remember.

I then hypnotised E. E. P.

"What was the steamer you just saw in the crystal?"

"The one I went in from Cardiff to Ilfracombe two years ago—it was the Camberwell."

"What made you think of it?"

"When I was delivering letters this morning, one had a post-mark from Ilfracombe and I thought of the trip."

I then awoke E. E. P. and asked him if he had noticed the post-mark on any letter that morning. He then remembered the Ilfracombe one, at once. He added: "I did think about a steamer this morning, because I thought of the trip I went from Cardiff to Ilfracombe,—but it only just passed through my mind, and that's why I forgot it."

Here the memory of the fact *was* in the conscious memory for a moment or two in the early part of the day. Hence this experiment is not as interesting as *No. 1*, where the memory of the fact was only in the sub-conscious memory.

H. E.

Oct. 20, 1908.

## A CURE BY SUGGESTION.

THE following case is contributed by a Member of the Society, Mr. A. Wärndorfer, who reported it verbally to Miss Johnson on January 17th, 1908, and then discussed it with her. He afterwards wrote to her as follows:

ELISABETHSTRASSE 23, BADEN, NEAR VIENNA.

*February 7th, 1908.*

. . . I send a short notice about the cured nail. Miss Byatt wrote only the other day how delighted she was to have a decent looking thumb again. I spoke to a doctor about it; he said that "naturally the nerves were stimulated by the massage and of course made the nail grow properly again;" which does not sound convincing, especially because [there] was no massage.

A. WÄRNDORFER.

The account enclosed was as follows:

I have tried for several years to treat occasional ills amongst my family and friends by "mesmeric" or "magnetic passes," sometimes with verbal suggestions, sometimes without. About two months ago, Miss Byatt, a young lady staying with us, complained about pains in her thumb, the first digit of which had been caught and crushed in the breach of an air-gun more than four years ago; she said [she had suffered] from these pains frequently since the accident. The nail had to be partly removed at the time and had grown in a rather crippled manner, the side being strongly fluted and the back of the nail quite wavy; the part where the "moon" usually is had, since the accident, never been hard, but was more like a thick transparent skin than a nail; it turned blue and felt sore when the hand was put into cold water. I quickly succeeded in removing the pain and then determined to try to "cure" the thumb, *i.e.* make the nail grow properly. To my great pleasure the nail is now almost normal; the upper half still shows the old defects, but what grew since about six weeks is quite hard and smooth; at the edge there is still a fluted part, but much less than formerly. I am quite willing to give further detailed information.

Miss Johnson then asked for answers to the following questions :

(1) When did the accident take place and what (exactly) happened ?

(2) What measures were then taken to cure the thumb and what followed ?

(3) When did Mr. Wärndorfer begin to operate and what was the exact condition of the thumb when he began ?

(4) What process did he use ; and how soon (a) was the pain removed ; (b) did the nail grow again ?

(5) What was the exact condition of the nail at the time of writing ?

(6) *A propos* of the doctor's suggestion that the results were due to massage—were the "passes" made with contact or not ?

*A propos* of the perhaps more rational supposition that the cure took place in the ordinary course of nature, and was not really assisted by the treatment—

(7) Did the condition remain stationary for a long time (and if so, for how long) and then suddenly improve under Mr. Wärndorfer's treatment, or had it been gradually improving ?

(8) Had there been any perceptible change in Miss Byatt's general health,—any improvement in which would help all healing processes,—since she went to Austria ; and how soon after she went did Mr. Wärndorfer's treatment begin ?

Detailed statements on all these points were asked for from both Mr. Wärndorfer and Miss Byatt.

Mr. Wärndorfer replied as follows :

*March 13th, 1908.*

(1) The accident happened about four and a half years ago ; the thumb was caught in the breach of an air-gun and was held there for some time, as the gun could not be opened.

(2) I think surgical treatment was necessary and part of the injured nail taken off.

(3) I began to operate, I think, about the middle of November, 1907 ; the nail was sore at the time and I made passes, to take the pain away ; I did not at first consider the possibility that the growth of the nail could be altered. I was told that at irregular intervals the nail caused pain and that it felt sore, always, when



put into cold water. The nail looked crippled as indicated in the sketch; it was very fluted at the side, extending to about one third



of the breadth of the nail, the rills being deep and hard. The lower portion of the nail, where the "moon" usually is, was soft, yielding to light pressure and very tender to the touch, pressure causing pain and making the use of the thumb almost impossible for some kinds of work; the sight of the thumb as a whole, was unpleasant.

(4) To alleviate the pain I made passes; I may have touched the thumb, but only inadvertently; the pain disappeared after the first treatment, which lasted for about a quarter of an hour; I employed verbal suggestion too. Afterwards, when trying to influence the growth of the nail, I employed the mixed system of "magnetic passes" and verbal suggestion that is, I think, adopted by most men who use psycho-therapeutic methods. As I could, *without* verbal suggestion, cause stiffness of the thumb, coldness of the hand, etc., I used those phenomena, to strengthen the suggestion that my treatment would be successful. I never used massage proper but some few times made slightly touching passes (*effleurant la peau*); at the end of each treatment I used to make a couple of rubbing passes from hand to shoulder, to remove all feeling of heaviness in the limb; sometimes I used a pencil-like piece of magnetised steel (as practised in the early Mesmerist schools and by a doctor friend of mine); at first it caused a strong sensation in the nail, but after a while it did not and then I gave it up. I treated her almost daily; when I was away from home for a couple of days, I made her put her finger in the morning into a glass with "magnetised water;" I found this process useful for different reasons.

(5) I cannot say, at what time the improvement began, as such could only be visible on the growing nail; now, or rather when I saw the nail for the last time, about five weeks ago, there was hardly any disfigurement to be seen, except a few flutings (rills) at the side; the nail was quite hard and caused no pain or

unpleasant sensation when put into cold water, was, in fact, normal and healthy, smooth and shining.

(6) The contact was very slight. I know what massage is, having [gone through] a course of instruction in it; what I did has nothing to do with massage.

(7) Of course, every cure [may] be attributed to ordinary causes; the long period of the abnormal condition, four and a half years, would however make it a very unlikely coincidence, and I think it would hardly be fair to attribute the cure to coincidence, all the more as the condition of the nail was stationary for several years and began to improve with the treatment.

(8) A general improvement in health went with it, and I hope it will not be considered too audacious an assumption if I reverse your suggestion. You think that the improvement of the nail went with an improvement in health, caused by change of climate, while I venture to say that the improvement in the nail *and* the improvement in health were caused by my treatment. Miss Byatt came over [at the] end of August, I think, and joined us about the middle of September; the improvement in health, which made itself felt by an increase in weight and by the absence of regular headaches, can be traced (especially the latter) to the beginning of the treatment; the climate in autumn and winter is not such as to cause any improvement in general health; in fact, she caught a severe cold, or rather bronchitis, which kept her indoors for some time. I should like to mention that I did not undertake the treatment on my own responsibility; I never do. I consulted an M.D., a friend of mine, who agreed to my method and who saw the result; he is at present in England, I think, but I do not know his address. I dare say he will be back here in spring, and I can then add his testimony.

On April 29th, 1908, Mr. Wärendorfer wrote again:

Enclosed you find Miss Byatt's report about the treatment and cure of her thumb. There appears to be a discrepancy between my statements and hers about [the improvement in her state of health] after coming over. I still do not think that the improvement [accounts] for the thumb's cure, as the improvement began and continued while her health was not good, or at any rate not better than usual. I have within the last week cured a bruise on her wrist in a similar manner.

Miss Byatt wrote as follows :

*April 27th, 1908.*

(1) In July, 1903, I injured my right thumb by pinching it between the barrel and steel rod of an air-gun. It was pressed sideways, and was cut rather deeply on the outside just above the joint and inside just at the bottom of the nail. It bled profusely, and my wrist had to be bound up to stop it, as the nearest doctor, who was wired for, lived six miles away, and we had to wait about three hours before he came.

(2) When he came he syringed it well with disinfectant, as some rust from the gun had got in. The thumb was very swollen and painful for some days, and my arm was kept in a sling. A small abscess formed under the root of the nail, which had to be scraped away in order to dress it.

(3) In course of time the nail came off, and when the new one formed it came with an ugly seam right down it at the side where it had been injured. An edge of the seam turned into the thumb, and was always rather painful when pressed, and the "half moon" was quite soft. Also, the outside of the thumb has a lumpy scar, which was sensitive when pressed and quite painful if knocked. Within the last two years, whenever the nail was cut, the skin round the top of the thumb got red and sore as if it had a touch of eczema. As far as I can remember and have noticed, there has been little perceptible improvement in the condition of the whole thumb during the four and a-half years since it was hurt, until Mr. Wärndorfer started treating it on Dec. 7th last, about two weeks after I came here.

(4) The treatment lasted from 10 to 15 minutes almost every evening for six weeks. He made me sit easily on a chair with all muscles relaxed, and he sitting on another chair opposite me, holding my hands with his thumbs pressed against mine, obliged me to look straight into his eyes for perhaps two minutes, then getting up closed my eyes while he stood in front of me and made passes before my face, as far as I knew, for at this stage I was fairly drowsy, then stroked my arms firmly down to my fingers, pressed his thumbs gently in the hollows above collar bones, causing me involuntarily to take long deep breaths giving the most soothing effect, made more passes down the arms and the length of the body to the feet. After that I moved my chair round, and, resting my arm on the table, he made passes close above my thumb with all his fingers together, sometimes using a small steel bar, which had been [mag-



netised]. Then I held the thumb up, and, without touching it, he put his fingers round it and made a drawing movement as if he were pulling something out. Often during this treatment, and when the steel was continually passed close to the seam on the nail, I had a tickling sensation as if something inside the thumb were moving. During the last week or so I believe he also breathed on the nail, but I am rather vague as to the whole treatment, as it made me so sleepy.

(5) After perhaps two weeks there was an improvement in the condition of the nail; it was much less painful when pressed, the "half moon" was harder, and the whole thumb less sensitive, and the skin at the top softer. It continued to improve rather quickly, and at the present time its condition is quite normal, except for the scar in the flesh on the outside of the thumb and the seam up the nail, though the latter is much less noticeable than formerly, and, consequently, not such an eyesore as it always was to me before.

(6) The passes on the thumb were always made, I believe, without contact, and (7) the condition had been stationary before the treatment, which ceased towards the end of January, when we went away to Switzerland for eight weeks.

(8) I certainly think my general health has improved since I came to Austria at the end of last September. During the first five weeks I was in Baden I went up 5 kilo, over 10 English pounds in weight, and I got fatter. I have felt very well since I have been here, and only early in January, when the weather was rather severe, got a cold, and was kept in the house for nearly a fortnight. During that time Mr. Wärndorfer treated me several times for the cold, and did me much good.

Though my health may have improved, it hardly seems possible that it could account in that short time for such a sudden improvement in the thumb nail, and in the four years before I left England I had lived a regular healthy country life.

CONSTANCE E. BYATT.

Mr. Wärndorfer wrote that he would try to get a statement about the cure of the nail from the doctor referred to in his account of March 13th, 1908; but that this doctor, who was a firm believer in the efficacy of suggestion and used it largely in his practice, had only seen the case a few times. This being so, we have not pressed for his statement, which has not yet reached us.

Mr. Wärendorfer regretted that it had not occurred to him at the beginning to photograph the nail in its crippled state, and at intervals during the treatment, so as to provide tangible evidence of the result. We should like to recommend any of our readers who may have an opportunity of trying similar experiments in the suggestive treatment of simple ailments to use photography in any cases that admit of it.

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### HALLUCINATIONS EXPERIENCED IN CONNECTION WITH DYING PERSONS.

#### (1)

THIS case was sent to Dr. Hodgson by Dr. Burgess, an Associate of the American Branch of the Society. It took place in 1902 and was recorded in August of that year. The percipient, sitting at the bedside of his dying wife, had a vision of several figures, including the "double" of his wife. The vision persisted for five hours and vanished at the moment of her death. It was not seen by any of the other persons who were in the room. The doctor, who was present, testifies that the percipient was in a perfectly normal state before and after and that there were features in the vision that would not have been likely to occur to him. The interest of the case is psychological, its most marked peculiarity the prolonged persistence of the hallucination.

373 GEARY STREET, SAN FRANCISCO,  
*August 28, 1902.*

DEAR DR. HODGSON,—With the kind permission of my friend Dr. Renz I send you a verbatim copy of the papers relating to this very interesting case, and you are to feel at liberty to make whatever use of it you may think advisable.

Let me add that, while I have not asked for Mr. G.'s identity, I know Dr. Renz well as a valued coadjutor on the staff of the California Woman's Hospital.

The Doctor is an expert in diseases of the mind and nervous system and is eminently qualified in every way to form a just estimate of the features of this case. You will correctly infer that none except Mr. G. saw the appearances described.

Very truly yours,

O. O. BURGESS.

Mr. G.'s statement is as follows:

Whether I was labouring under a mental delusion or whether I was gifted with clairvoyant sight during the last five hours immediately preceding the death of my wife is, at the present time, a mooted question with me, and one that I fear will never be satisfactorily determined by me.

Before telling the story, and for the benefit of any who may read this paper, I will state that I am not addicted to the use of alcoholic liquors, cocaine, or morphine, being almost strictly temperate; nor am I nervous or imaginative, but considered cold, calm and deliberate, and a disbeliever in what is known as materialization, spiritualism, or the existence of spiritual bodies visible to mortal eyes, and hostile to all such theories.

As all my friends know, my wife died at 11.45 p.m. on Friday, May 23, 1902; and, after four o'clock upon the afternoon of that day, I became convinced that her death was merely a question of moments.

Gathered around the bedside awaiting her demise were some of my most intimate friends, the physician in attendance, and two trained nurses. I was seated at the bedside holding my wife's right hand. Our friends were grouped around the room, some sitting, some standing, not a word was spoken, each watching intently the faint breathing, the cessation of which would indicate that the soul had left the body. Two hours passed and still no change. The servant announced dinner. No one was inclined to partake of the refreshments offered. At half-past six o'clock I urged our friends, the physician and nurses, to take dinner, as their vigil might lengthen out too long for them to abstain from food. All but two left the room in obedience to my request.

Fifteen minutes later, or at 6.45 (the reason why I am so positive as to the time is because a clock was upon the bureau in plain sight), I happened to look towards the door, when I saw floating through the doorway three separate and distinct clouds in strata. Each cloud appeared to be about four feet in length, from six to eight inches in width, the lower one about two feet from the ground, the others at intervals of about six inches.

My first thought was that some of our friends (and I must ask their pardon for the thought) were standing outside the bedroom smoking, and that the smoke from their cigars was being wafted into the room. With this idea, I started up to rebuke them, when, lo! I discovered there was no one standing by the door, no one



in the hallway, no one in the adjoining rooms. Overcome with astonishment I watched the clouds; and slowly, but surely, these clouds approached the bed until they completely enveloped it. Then, gazing through the mist, I beheld, standing at the head of my dying wife, a woman's figure about three feet in height, transparent, yet like a sheen of brightest gold; a figure so glorious in its appearance that no words can be used fitly to describe it. She was dressed in the Grecian costume, with long, loose and flowing sleeves—upon her head a brilliant crown. In all its splendour and beauty the figure remained motionless with hands uplifted over my wife, seeming to express a welcome with a quiet, glad countenance, with a dignity of calmness and peace. Two figures in white knelt by my wife's side, apparently leaning towards her; other figures hovered about the bed, more or less distinct.

Above my wife, and connected with a cord proceeding from her forehead, over the left eye, there floated in a horizontal position a nude, white figure, apparently her astral body. At times the suspended figure would lie perfectly quiet, at other times it would shrink in size until it was no larger than perhaps eighteen inches, but always was the figure perfect and distinct: a perfect head, a perfect body, perfect arms and perfect legs. When the astral body diminished in size, it struggled violently, threw out its arms and legs in an apparent effort to escape. It would struggle until it seemed to exhaust itself, then become calm, increase in size, only to repeat the same performance again and again.

This vision, or whatever it may be called, I saw continuously during the five hours preceding the death of my wife. Interruptions, as speaking to my friends, closing my eyes, turning away my head, failed to destroy the illusion, for whenever I looked towards that deathbed the spiritual vision was there. All through those five hours I felt a strange feeling of oppression and weight upon my head and limbs; my eyes were heavy as if with sleep, and during this period the sensations were so peculiar and the visions so continuous and vivid that I believed I was insane, and from time to time would say to the physician in charge: "Doctor, I am going insane."

At last the fatal moment arrived; with a gasp, the astral figure struggling, my wife ceased to breathe; she apparently was dead: however a few seconds later she breathed again, twice, and then all was still. With her last breath and last gasp, as the soul left the body, the cord was severed suddenly and the astral figure vanished. The clouds and the spirit forms disappeared instantly, and, strange to say, all the oppression that weighed upon me was gone; I was myself, cool, calm and deliberate, able to direct, from the moment of death, the disposition of the body, its preparation for a final resting place.

I leave my readers to determine whether I was labouring under a mental delusion caused by anxiety, sorrow and fatigue, or if a glimpse of a spirit world of beauty, happiness, calmness and peace was granted to my mortal eyes.

G.

Appended are comments by Dr. Renz, the physician in attendance :

To the annexed statement I would like to add a few words. I know the gentleman who gives such a vivid and realistic description of his experience at the deathbed of his wife personally long enough to exclude every possible tendency to any form of chronic mental alienation. By his friends and associates he is considered an extremely calm, level-headed and strong-willed business man. Never at any time have illusions or hallucinations—never any form of delusions—been observed during his life, which has been full of excitements and changes in business as well as in family relations. From my own observations I can most positively put aside a temporary acute state of hallucinatory insanity during the time of the vision mentioned above. The reasons are as follows: I had been with Mr. G. during the entire illness of his wife; we spent a good many days and nights together, and I had the opportunity of making a study of his thoughts and feelings. I had occasion to know that Mr. G. never read anything in the occult line; that everything that was not a proven fact was incompatible with his positive mind,—so much so that during his vision (of which I did not know at the time) he asked me frequently if I thought he was going to become insane.

Exactly one week previous to his wife's death, at a time when she was so low that I was expecting the end at any moment, Mr. G. did not experience any abnormal sensation of any kind. At that time Mr. G. did not lose hope as to her rallying, although from a medical standpoint Mrs. G. was apparently *in extremis*.

As soon as Mrs. G. was dead, Mr. G., who for six hours was sitting almost motionless next to her, rose and gave all his orders in such a calm and business-like way that it surprised all who were present. If he had laboured under a hallucination his mind would not have become clear as suddenly as it did. It is now two and one-half weeks since the death and the vision. Mr. G. is absolutely normal physically as well as mentally. He has attended to his business as usual and, besides, fulfilled many extraordinary duties.

C. RENZ.

(2)

This is another instance of an apparition seen by a person in the company of a dying woman, though the form seen is more shadowy than in the previous case. It occurred on Nov. 1st, 1905, and was recorded on Nov. 23rd of the same year. The percipient is a sister of a member of the Society who is known to Miss Johnson.

It seems to have been a fully externalised hallucination and not apparently due to any emotional or morbid mental

or physical condition on the part of Miss V. Z., who said that she had seen patients die before and took it entirely as part of her work. She took no special interest in this patient. She writes:

*November 23rd, 1905.*

On Nov. 1st while acting as Nurse-Probationer at a Cottage Hospital I had an interesting experience.

Mrs. S., a patient suffering from cancer and admitted to the Hospital about five months previously, was on the morning of Nov. 1st apparently dying; she had been unconscious for about five hours and was breathing at the rate of three to the minute. Her pulse was taken at 12.0 by another nurse and I was then left alone in the ward with instructions to notify any change in her condition and prevent the flies from settling on her. I was seated by the bedside and reading a magazine article, from time to time glancing at the patient. About five minutes past twelve (there was no clock in the ward) as I looked up I saw on the opposite side of the bed a figure; I say a figure, because it was the shape of a person, although no features were distinguishable and the whole appearance seemed to be a thick mist or fog with no sharp outlines but a blurred edge. The height was about my own, 5' 7". There was a window on either side of the bed, and a screen with a wooden frame covered in holland was behind the figure. I noticed the edges of the screen were visible through the misty shape. I felt no sense of fear at the sight of the figure, though I was not inclined to address it. I put down my book and watched it for some time, so far as I could judge between ten and fifteen minutes, then another nurse entered the ward and the figure faded or melted away. The pulse in the neck of the patient was still beating, but she was not then breathing, although when I first saw the figure she was.

There was a good light, the day being bright; the windows reached almost to the ceiling and the time was mid-day. The other patients had dressed and left the ward as Mrs. S.'s groaning disturbed them. A person standing on the flower-bed outside and looking in would only have thrown a shadow of the upper part of the shoulders, unless very tall, whereas the figure I saw was visible to where the knees should have been and then the outline of the bed cut off the view. It had not the appearance of a shadow and was quite distinct from and some distance from the screen. I did not mention this experience to any one at the hospital.

V. Z.

Her sister adds:

I understand the figure stood near the head of the bed, by the shoulders of the patient.

E. Z.



# JOURNAL

OF THE

## Society for Psychical Research.

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### *NOTICE OF MEETING.*

## A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

*On MONDAY, DECEMBER 14th, 1908, at 4 p.m.*

WHEN SHORT PAPERS DISCUSSING THE QUESTION OF

**“ Cross-Correspondences ”**

BY

MR. PODMORE, MR. G. LOWES DICKINSON

&

MR. F. C. CONSTABLE,

WILL BE READ.

*A DISCUSSION WILL FOLLOW.*

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

## NEW MEMBERS AND ASSOCIATES.

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*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in SMALL CAPITALS.*

---

**Behrens, Captain Clive**, Swinton Grange, Malton, Yorkshire.

**Francis, Mrs. Francis**, Palace House, Beaulieu, Hants.

**Grimshaw, Mrs.**, 109 Cromwell Road, London, S.W.

**Hall, Joseph Platt, M.I.E.E.**, Gorse Bank, Werneth, Oldham.

**Izod, Charles Henry**, 84 Queen Victoria Street, London, E.C.

**Oliver, Mrs.**, 26 Brunswick Terrace, Brighton.

**Shewan, Robert Gordon**, Hongkong, China.

**Taylor, Harold Dennis**, Standcliffe, The Mount, York.

**Warren, R. N.**, The Brambles, Langley Avenue, Surbiton.

**Wigg, Edward Neale**, 29 Ludgate Hill, London, E.C.

**BILLE, TORBEN DE**, 24 Pont Street, London, S.W.

**BOYS, MAJOR R. H. H.**, c/o Messrs. Cox & Co., 16 Charing Cross,  
London, S.W.

**BROWN, MRS. ROBERT**, Priestgate House, Barton-on-Humber, Hull.

**BROWNRIGG, LADY**, 11 Grand Parade, Portsmouth.

**CADELL, MRS. LEWIS**, Brae Lodge, Murrayfield, Edinburgh.

**CHANDLER, THE RIGHT REV. ARTHUR**, Bishop of Bloemfontein,  
Bloemfontein, S. Africa.

**COOKE, MISS MABEL**, Dana Hall School, Wellesley, Mass., U.S.A.

**CRANE, THE REV. W. M., Ph.D.**, Richmond, Berkshire County, U.S.A.

**DANZAS, M<sup>lle</sup>. JULIA**, 26 Moika, St. Petersburg, Russia.

**D'ARCY, THE REV. G. J. A.**, St. Patrick's, Frank Street, Birmingham.

**ELLIOT, MRS.**, 16 Holland Street, London, W.

**FOURNIER D'ALBE, E.E., B.Sc., M.R.I.A.**, 11 Sunbury Gardens,  
Rathgar, Dublin.

**GRIFFITH, MISS MARY F.**, 41 Leinster Square, London, W.

**GRIPPER, MRS. HAROLD**, Burrell Mead, West Wickham, Kent.

**HERBERT-SMITH, MISS EVELYN E.**, Raymead, Park Road, Watford.

**HOPPIN, J. C.**, 304 Sears Building, Boston, Mass., U.S.A.

**INGALLS, MRS. MARY A.**, Swampscott, Mass., U.S.A.

**IRELAND, W. W., M.D.**, Victoria Terrace, Musselburgh, N.B.

**LANE, MISS E. A.**, 131 East 21st Street, New York City, U.S.A.

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MAVROGORDATO, JOHN N., 52 Queen's Gate Gardens, London, S.W.

MÜLLER, FRAULEIN A., 78 Vanbrugh Park, Blackheath, London, S.E.

O'REILLY, MISS B., 13 Bedford Street, Strand, London, W.C.

PHILLIPS, JOHN, Haverford College, Haverford, Pa., U.S.A.

RICKETTS, CAPTAIN C. R., 71 Cold Harbour Road, Westbury Park, Bristol.

SOLADE-SOLOMON, JOHN E., A.L.A., M.F.L.S., Public Works Department, Warri, Southern Nigeria.

STATKOWSKI, MISS TAMARA, 9 Queen's Square, London, W.C.

STAWELL, MISS F. M., 44 Westbourne Park Villas, London, W.

STEWART, MISS GERTRUDE, 29 Dover Street, London, W.

STEWART, HERBERT L., Queen's College, Belfast.

STRACHEY, J. B., Trinity College, Cambridge.

SURYA RAN, R. W. M., Rajah of Pithapuram, Pithapuram, Godavari District, Madras Presidency, India.

THOMPSON, EDWIN, 1 Croxteth Grove, Liverpool.

TYRRELL, G. N., 4a. Napoles 55, Mexico City, Mexico.

WHITMORE, MRS., 28 Milner Street, Cadogan Square, London, S.W.

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### MEETING OF THE COUNCIL.

THE 93rd Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, November 2nd, 1908; the President, Mrs. Henry Sidgwick, in the chair. There were also present Professor W. F. Barrett, the Hon. Everard F. Feilding, Rev. A. T. Fryer, Sir Lawrence J. Jones, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. H. Arthur Smith, Lieut. Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. Verrall, Mr. V. G. Woolley, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The minutes of the last Meeting of the Council were read and signed as correct.

Ten new Members and thirty-nine new Associates were elected. Their names and addresses are given above.



The monthly accounts for June and July, August and September, 1908, were presented and taken as read.

The application of the Dublin Section for recognition under the rules passed by the Council on May 19th, 1908, was unanimously granted.

On the proposal of Mr. Piddington, seconded by Professor Barrett, the Right Hon. Gerald W. Balfour was elected a Vice-President of the Society.

#### PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 24th Meeting for Members and Associates only was held in the large hall at 20 Hanover Square, London, W., on Monday, November 2nd, 1908, at 4 p.m.; the President, Mrs. Sidgwick, in the chair.

A paper by MONSIEUR M. SAGE on "The alleged Miraculous Hailstones of Remiremont" was read by MRS. A. W. VERRALL. The following is a brief abstract of the paper:

On May 20th, 1907, a procession in honour of the coronation of a certain famous image of the Virgin in the parish church of Remiremont had been arranged by the clergy to take place, but at the last moment was forbidden by the municipal authorities. On the following Sunday, May 26th, Remiremont and the neighbouring village of St. Etienne were visited by an unusually violent hailstorm. Some of the hailstones were of exceptionally large size, and it was alleged that a considerable number of persons saw on them a representation of the above-mentioned image of the Virgin. The parish priest, M. Vuillemin, made careful enquiry into the facts in order to report them to his ecclesiastical superiors, and collected the depositions of over a hundred witnesses, who stated that they had seen the image on the hailstones.

One of our foreign Members having drawn attention to the case and kindly offered to defray the expenses of an enquiry into it, M. Sage was asked to undertake it, and went to Remiremont in September of the present year.

Through the courtesy of the clergy he obtained introductions to many of the most credible witnesses and was able to cross-

examine them. He collected a number of statements from them about their own impressions, and also obtained full information about the events leading up to them, and earlier traditions in connection with the image, which was an object of special veneration in the neighbourhood. His general conclusion was that many of these witnesses had actually seen on the hailstones something more or less resembling the image, though generally only after the appearance had been suggested to them; and that this impression was an illusion, probably based on the conformation of the large hailstones, some of which were stated to consist of a central opaque mass, surrounded by a transparent layer, while the external surface was again more opaque.

PROFESSOR BARRETT said there were two points of interest in this paper, one meteorological and the other the influence of suggestion in creating an epidemic delusion. As regards the meteorological,—hailstorms are usually accompanied with violent electrical disturbances in the atmosphere, and very large hailstones, such as occurred on this occasion, are by no means uncommon. Hailstones are also not infrequently met with having a series of concentric shells alternatively of opaque and transparent ice; the latter being due to the extrusion of air, which when intermingled gives the whiteness and opacity to transparent crystals of snow or salt. The central nucleus of these concentric hailstones is generally, as was here noticed, an opaque and somewhat irregular mass of hard snow. Very possibly an excited imagination might imagine some resemblance to a face in this nucleus and the transparent ring around might give rise to the suggestion of the traditional corona of a saint.

The psychological interest of this case is the ease with which a suggestion, once made, causes others to perceive a similar illusion. An instance of this occurred some years ago in a village called Knoch, in a country district in Ireland. Here, on the whitewashed gable of a small Roman Catholic chapel, a peasant stated that he saw one evening a miraculous light which appeared to him a radiance from the figure of the Virgin or the scene of the Crucifixion, I am not sure which, that he imagined he beheld. He told the story, and on a subsequent evening others affirmed they saw the same miraculous

vision. There is some doubt as to the origin of the light; it might have been the glare from a distant hand lamp, or it might have been a practical joke. Anyhow, in spite of the parish priest discrediting the story, numbers visited the district and the light was seen by several. Convinced of its miraculous character the whitewashed gable became a shrine to multitudes of Catholic peasants, so that many hundreds of people flocked to it to adore and be cured of physical infirmities. For a time it threatened to rival Lourdes, as the most amazing cures were undoubtedly brought about. Portions of the plaster of the gable were carried away until the rough stones were laid bare as far up as could be reached. I asked a friend to visit the place, take some photographs and report to me. One large photograph, which I have at home, shows the gable hung with a long double row of crutches left by those who had been cured, and in front a vast kneeling crowd of peasants. Few more striking instances could be found of the therapeutic value of suggestion when accompanied by emotional exaltation.

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#### ADDRESS TO THE DUBLIN SECTION OF THE S.P.R.

BY SIR OLIVER LODGE, F.R.S.

[A SECTION of the S.P.R. has been founded in Dublin, with the Rev. Dr. Barlow, Vice-Provost of Trinity College, as Chairman, Professor W. F. Barrett as Vice-Chairman, and Mr. E. E. Fournier d'Albe as Hon. Secretary.

During the recent visit of the British Association to Dublin this Section gave a largely attended complimentary luncheon to Sir Oliver Lodge, F.R.S.; who, in response to a toast, made a speech of which the following is a shorthand report:]

Mr. Chairman, Sir Archibald Geikie, My Lord Bishop, Dean Bernard, Ladies and Gentlemen,—I need not add much to what Professor Barrett has told you with regard to the foundation and objects of our Society. It was founded twenty-six years ago for the purpose of investigating certain extraordinary facts which had been stated and described in a more or less confused manner for centuries, and had aroused the interest of a comparatively small scientific and literary



group in London. Those facts, as stated at this time, with some notable exceptions, appeared to be so mingled with confused superstition as to be useless; and the whole subject imperatively demanded proper investigation. Such investigations have been since carried through on scientific principles by the S.P.R.

As this is, I believe, your first reunion of this kind, you will naturally expect me to say something concerning the present state of the investigations which are being carried on. But first let me congratulate you upon having secured as your Vice-Chairman a man of the great experience and enthusiasm of Professor Barrett, under whose guidance you may be expected to make substantial progress. I must equally congratulate you on having secured the services of that ingenious and accomplished physicist who fills the office of your Honorary Secretary. Mr. Fournier d'Albe has been for many years engaged in reviewing for us the progress made in Physical Science on the continent, and has summarised it, each week, in a very able manner. In fact he keeps us up to date.

You have here in Ireland a great deal of promising material for investigation. The west of Ireland is especially, I believe, rich in legendary lore, and in traditions of supernormal phenomena. To analyse these, to extract from them their residue of genuine fact, and to disentangle it from its admixture with fiction, will be an attractive and important function of your Section. I do not wish to suggest that I object to fiction. Fiction is one of the things which help to make life worth living and which lift us above the dry detail of everyday life. But in the class of phenomena with which we have to deal, I cannot too strongly impress upon you the danger of admitting the slightest trace of fiction to your statement of facts. Your facts must be incontestable. A slight trace of fiction is capable of destroying the value of a very large amount of fact. We must stringently apply those principles which have been found trustworthy in the development of science during the last few centuries. It is only thus that we can hope to make lasting progress in the solution of the problems with which we are confronted.

Now you may ask what progress has been actually made by these methods. I answer that we have certainly

established the reality of telepathy. The fact of telepathy itself is now becoming almost generally accepted. Whether telepathy, or the transfer of thought from one mind to another without any material link between them, and without the action of the recognised senses, is an ordinary faculty common to all mankind, or whether it is only found in certain favoured individuals, I am not prepared to decide. That is a matter for future study. As regards the phenomena of clairvoyance, there is still a great deal in doubt. For one department of it, that is to say, water-finding or dowsing, considerable evidence has already been accumulated, notably by the exertions of your Chairman of to-day (Prof. Barrett). Another important and extremely interesting set of observations are those on prediction or prophecy. In this case we must carefully distinguish between legitimate inference from known facts, and such predictions as are quite unconnected with previous experience and with facts known to the persons concerned. A great deal of work remains to be done in this department alone. Next come the so-called Physical phenomena, such as movement of objects without contact. There is but little doubt in my mind that such movements do take place: I have had personal experience of them. Nevertheless they are not yet really established as facts, and if they were, there would still be a question whether these movements are due to some independent intelligent agency, or whether, as is most likely, they are an extension of the ordinary power of the organism through which they are produced. I can move this tumbler with my hand, but the question remains whether I can move the same tumbler at a distance of a couple of feet from my hand, without actually touching it. Note that there is nothing inconceivable about this. The boundary of an organism as of anything else is more or less arbitrary; we know that in a sense a vortex ring exists not only where it is seen, but at some distance also, and that the influence of every atom extends throughout the visible universe. And so perhaps, on analogous lines, we may look for some explanation of these curious occurrences which will not take them altogether beyond the reach of more ordinary experience.

What our Society has done most work upon is automatic writing and trance speaking. These two classes of phenomena

have a decided interest of their own, since through them we obtain messages purporting to come from intelligences of our own kind, and as a rule from some of our deceased fellow-creatures. You know the kind of phenomena I mean: I do not mean the so-called trance-preaching to Sunday audiences. In automatic writing the subject or medium holds a pencil in his hand, and the hand is guided, or moved without the active will of the writer, to form certain written characters which spell out a more or less coherent message. In trance speaking, it is not the hand but the vocal organs of the medium which are used: again without his conscious intervention or control. Now both these classes of phenomena are capable of several degrees of stringency in their treatment, and I may say generally that the stringency of the tests which we have been able to apply to them has been gradually increased for the purpose of eliminating not only the unconscious mental action of the writer, but also telepathy from living people.

From the first, and throughout, we have received messages bearing a certain distinctive character, and having all the appearance of originating in some intelligence which was quite distinct from that of the medium. The impression of originality and individuality thus conveyed is very strong to those immediately concerned, but it is not sufficiently evidential to rank as a scientific demonstration. Since the year 1900 conditions have improved; and quite recently a new method, the method of cross-correspondences, seems to have been developed. This method will, no doubt, loom large in the future; and it is appropriate therefore that I tell you something about it to-day. Let me explain: in such a way as to give a general idea of the process, without any inappropriate attempt at exactitude, or at actual record. There are three automatic writers, let us say: Mrs. Piper in America, Mrs. Verrall in Cambridge, and Mrs. Holland in India. All these receive automatic writings through their hands two or three times per month. These writings are regularly sent in to Mr. Piddington or to Miss Alice Johnson in London, and they are compared from time to time to see if there is any connection between the various messages received from the three writers on any given day or week. If the three writers wrote the same identical



message—it would not be the kind of evidence we want, for it would clearly suggest telepathy between them. The message must not be intelligible to each separately, but must become luminous when put together. To take an imaginary example, suppose Mrs. Piper got the words “British Association” written through her hand. Suppose that at the same time Mrs. Verrall got the word “Dublin.” And suppose also that Mrs. Holland got something about a “Meeting” at the same time, there would obviously be some correspondence between these three things. But since telepathy has become an established fact, such correspondence is not sufficient to establish the agency of an independent intelligence apart from the automatic writers. It would be quite legitimate to suppose that the three writers were in telepathic communication, and that some idea of the British Association now meeting in Dublin was transmitted from one to the other. But now take a further step:—suppose that in the case of Mrs. Piper the words “Francis Darwin” were written. That name does not suggest Dublin, and it does not suggest a Meeting. Suppose also that in Mrs. Verrall’s writing the words “Parliament of Science” or some still more roundabout phrase occurred. That would not suggest the name “Darwin” except to those in the inner councils of the British Association. Lastly suppose that Mrs. Holland automatically drew the figure of a harp or a shamrock. In that case no suggestion of either our President Mr. Darwin, or of the British Association or of Dublin, would naturally be aroused. And simple telepathy, being thus eliminated, by similar automatic precautions intensified on these lines, we should be reduced to the only alternatives,—either that there is some intelligence independent of all three writers influencing them at the same time, or that the three writers are fully conscious of what they are writing and that they have arranged a little plot among themselves. To those who know the circumstances under which the writings are obtained the latter possibility is quite excluded. Well, we do get evidences of this kind. And further, we sometimes get messages which point to a given individual as control. We get, for instance, three such separate names as Rupert, Constance, and Stephen, which obviously do not suggest each other, introduced without meaning in the midst of other matter; one by one medium and one by another.

These turn out to be the names of three children of a deceased person who at the time is purporting to communicate: and the names are given as proof of identity.

This is the method of cross-correspondence. It was not devised altogether by experimenters on this side; it seems to have been partly invented or at any rate improved and developed by some members of ours who have crossed the boundary. We are beginning almost to speak about the S.P.R. on the other side, which is quite as active and even more ingenious than that portion which is still on earth. Much of the evidence which has come to hand will shortly be published in our *Proceedings*. But I may anticipate its publication somewhat, by quoting one or two of the most remarkable instances. [The speaker then referred to two or three instances, which have since been published in Mr. Piddington's paper on "A Series of Concordant Automatisms" in the *Proceedings* of the S.P.R., Vol. XXII., pp. 19-416. One of these is connected with a passage from Browning's poem "Abt Vogler," which was selected by one of the Controls as a remarkably appropriate expression of an essential feature of cross-correspondence, and is reported in detail on page 59 *et seq.*; while another relates to a test question carefully contrived by Mrs. Verrall to put to the "Myers" control of Mrs. Piper, as to whether the words "*αὐτὸς οὐρανὸς ἀκύμων*," which are a special quotation from Plotinus, meant anything to him: these words being of course mere gibberish to Mrs. Piper herself. For a full account of this episode see pages 107, etc., of the paper just referred to; while a third and most complicated group of cross-correspondences is the "East and West" set, reported on pages 241-281.]

These are among the best evidence for a separate and peculiarly "Myers"-like intelligence which we have yet attained. It is not of course complete, but it is singularly good. We hope yet to reach a scientific demonstration of a future life. It is true, as we are often assured, that such a demonstration is not required in religion, since faith is independent of it. But faith can be strengthened, even in the religious mind; while, in the mind which is more purely intellectual, some such demonstration is increasingly called for. It is enough to know that we are progressing, and progressing at a sufficiently rapid rate. We need not be in haste; we may possess our souls

in patience. Let me tell you a little story which illustrates what I mean. In Liverpool there is a steam ferry which takes people across the Mersey to Birkenhead. It touches at each landing stage for a short time, and it is not unusual to see people in a hurry jump across the gap between the landing stage and the boat after it has started, rather than be left behind. It happened the other day that a lady in a great hurry to reach the other side managed successfully to jump across the gap, though with the exertion she fell upon the deck. To the boatman who helped her up, she said, "That was a close shave," to which he replied—"It was, ma'am, but you needn't have been in such a hurry, for the boat is coming in."

We need not be in a hurry either. Our boat is coming in. I believe that a new era of intelligent and critical acceptance is pending for the work we have in hand. I hope that you in Ireland may take a large and valuable share in that work, and I wish you well in your future task of sane and balanced and careful investigation.

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## OBITUARY.

EDWARD T. BENNETT.

WE regret to record the death on November 16th of Mr. E. T. Bennett, who for nearly twenty years was Assistant Secretary of our Society, at the age of 77. Mr. Bennett's long and intimate connection with the Society began at the Conference held in London, on January 6th, 1882, which led to the foundation of the S.P.R. I had not met Mr. Bennett before that time, but was so much struck with his quiet, unassuming manner and business aptitude, combined with deep interest in and knowledge of the subjects that had brought us together, that I agreed with Mr. Dawson Rogers—who had assisted me in convening the Conference—in asking Mr. Bennett provisionally to act as Honorary Secretary. This he did, and the Council of the Society (subsequently formed) ratified the selection, so that during the first year of the Society's existence Mr. Bennett acted as our Honorary Secretary, as will be seen from Vol. I. of our *Proceed-*



ings. Owing to the rapidly-increasing office and clerical work of the Society, Mr. Bennett, at no little self-sacrifice, found it necessary to relinquish his other duties in order to devote himself to the business of the Society. Under these circumstances the Council offered him a small salary, and he became Assistant Secretary when Mr. Edmund Gurney undertook the office of Honorary Secretary towards the close of 1882.

For many years Mr. Bennett carried on the business work of the Society, and his unfailing courtesy, ready helpfulness, and sympathetic attention to every member who sought his assistance or brought a case for investigation, will not be forgotten by those who knew him. Personally I was much indebted to him, for whenever I was unable to attend a Council meeting, he kept me in touch, by periodical letters, with the work going on in the Society. It would have been difficult to find a more honourable, unselfish, painstaking and indefatigable secretary than Mr. Bennett. The Council showed their appreciation of his long and faithful service when failing health compelled him to retire in Easter 1902, by a resolution recorded in the *Journal* of the Society, and by requesting his acceptance of a retiring allowance, at the same time electing him an Hon. Associate of the Society.

Upon leaving London, Mr. Bennett took a house at Port Isaac, North Cornwall, where he resided until his death. His interest in the S.P.R. and his literary activity did not cease with his retirement. He published a series of handbooks on Psychical Research, in three of which he gave a useful outline of various phases of the Society's work together with other evidence. The fourth of these books, *On the Direct Phenomena of Spiritualism*, was issued in the present year and deals with more debateable phenomena, some of which indeed, in my opinion, are of very slight evidential value. However here, as in other matters, Mr. Bennett had the courage of his opinions, and moral courage—such as was required of him and other pioneers a quarter of a century ago—more than compensates for what some of us may consider scientific errors of judgment.

Mr. Bennett's public interests were not confined to psychical phenomena. Like so many other members of the Society of Friends, to which body he belonged by birth and early associations, he was an active worker in many fields of social reform.

In temperance work his services were in constant request, and his pen was rarely idle. He started, financed, and edited *The British Women's Temperance Journal* so long ago as 1883, when the late Mrs. Lucas, sister of John Bright, took the movement warmly in hand.

For many years Mr. Bennett lived in Richmond, Surrey, and the Mayor of that town recently stated that his own early career owed much to our departed friend. The Richmond local newspaper, in the course of an appreciative notice of Mr. Bennett, remarks: "One of the most valuable things that he accomplished in Richmond was beyond doubt the setting on foot of the Saturday night concerts at the College Hall, which proved so attractive during a long series of years. Of these he used to say that he was convinced while the hall was full the public-houses were proportionately empty. His influence in the relations of personal daily life was always thrown steadily upon the side of righteousness and temperance with much valuable effect."

In the notice of his death, contained in the organ of the United Kingdom Alliance, the curate-in-charge of the church at Port Isaac writes of Mr. Bennett's death, "Thus ends one chapter of a most unselfish and beautiful life, which has been an inspiration to all of us who have been privileged to know him." And to this I would add the tribute of my old friend and fellow-member of the Council of our Society from the commencement, Mr. Podmore, who knew Mr. Bennett even better than I did, and who, in concluding his obituary notice of our late Secretary in *Light*, speaks as follows: "A man of singular modesty and kindliness, without malice and without guile, faithful in duty, and loyal to all allegiances, he has done his life's work and has entered into his well-earned rest."

I am sure our members will join me in expressing our deepest sympathy with Mrs. Bennett who survives her husband.

W. F. BARRETT.

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## CASES.

L. 1171. Coincident dream (*continued from the Journal for October, 1908*).

THE report of the accident in the *Standard* (1 Jan. 1908), is as follows:

## BOURSE EXPLOSION IN ROME.

20 PERSONS INJURED.

ANCIENT TEMPLE DAMAGED.

(FROM OUR CORRESPONDENT.)

ROME, Dec. 31.

A terrifying explosion occurred this afternoon in the centre of the city, and the news quickly spread that the seat of the occurrence was the Stock Exchange, situated inside the remains of the magnificent Temple of Neptune, which was built by the Emperor Hadrian. Thousands of people were quickly on the scene. It was found that the roof of the Exchange had collapsed through the force of the explosion, injuring about 20 persons, mostly clerks.

Their injuries were chiefly to the head. There was a procession of cabs bearing the victims to the hospital. Pathetic scenes were witnessed when the relatives and friends of brokers and their clerks, engaged in the Stock Exchange, flocked to the hospital and were unable to recognise in the shockingly disfigured sufferers their own husbands, brothers, and sons.

ROME, Dec. 31.

The explosion was caused by an escape of gas, and the noise was like that of a bomb. The glass roof of the ante-chamber to the central hall of the Bourse was completely destroyed, and the ante-chamber was half wrecked, the doors being torn from their hinges. One of the corners is in a tottering condition. Large numbers of troops, detectives, and police have gone to the spot to assist in the work of clearance. In the confusion, it was thought at first that many stockbrokers had been injured, but it was found that the majority of the twelve persons injured were employees of the post and telegraphic service, and that the brokers on the floor of the house escaped.

The origin of the explosion has been explained by the statements of two messengers employed at the Bourse, who are among the injured at the San Giacomo Hospital. They say that they were in



their room at the Bourse when they noticed a smell of gas. One of them at that moment lit a cigarette, which caused the explosion. Settlement operations had just been completed, and the securities which had changed hands were being verified in the rooms set apart for the purpose. The clerks of the Banca d'Italia engaged in this work were, fortunately, able to save the securities, and the verification was accomplished as usual.

Another gas accident occurred here to-day, a gasometer exploding near the Piazza Colonna. Several workmen were injured, and had to be taken to the hospital. The explosion caused a loud report, which brought crowds of people at once to the Piazza Colonna.—*Reuter.*

L. 1173. Telepathic dream.

MISS EDMUNDS dreamed that she saw a vision of Mr. Stewart Brown whilst his father (in the room below) was thinking about crystal visions and trying to imagine he saw his son who had died four months before. Miss Edmunds had seen a miniature of Mr. Stewart Brown but had not met him. The following is Miss Edmunds's account:—

On Wednesday, June 3rd, Dorothy showed me a miniature of her brother Stuart, who died last February 5th, and whom I have never seen.

On Thursday, June 4, I went upstairs at nine and undressed in the dark so as to enjoy the lights in the distance through the open windows. I loitered, and several times sat on the sofa by the window looking towards the Town Hall. It was 9.30 before I was in bed, when I fell asleep almost immediately. I awoke from a dream soon after ten. (I judged the time, not from my watch, but from hearing the clock strike eleven (what seemed to be) nearly an hour after awaking.)

I dreamed that I was awake and sitting on the sofa looking down the hill towards the lights among the trees, just as I had sat before going to bed, when suddenly one of the lights took the form of a human face among the trees. I was so surprised that I rose up and went nearer to the window and exclaimed aloud:

“What an astonishing thing, that looks exactly like the face of Stuart Brown!”

The face immediately smiled; the eyes lit up and looked right into mine, and the face came swiftly towards me through the trees, when, just as it got near the window, it vanished, and I awoke

and heard footsteps in a closet which is next to the room I occupied.

The dream was so vivid that I could, on awaking, mentally recall the face and compare it with the miniature which I had seen the day before. It was *like* the miniature, but *life size* and radiant with light and expression, coming out of the light at which I had been looking.

The dream awakened me so thoroughly that I did not sleep again until after twelve.

I related the dream to Mrs. Brown at breakfast time after Mr. Brown had gone, and asked her if she went to the closet and whether she thought of Stuart at the time. I thought in the night that such might be the case.

Before mentioning the dream to Mr. Brown in the evening, Mrs. Brown asked him what he was thinking of when he went to the closet the night before. He could not remember thinking of anything special excepting in connection with some boots which he placed on a shelf, and which he had not worn since in camp last summer; but he interrupted me, or tried to, when I began to tell him my dream and spoke of sitting at the window and looking at the lights. After I had finished telling my dream he related the following, which he wrote immediately after.

LUCY EDMUNDS.

June 5, 1896.

Mr. Brown's account is as follows:

On the evening of June 4, 1896, about 10.10 p.m., I was sitting in the parlor facing the bay-window looking south-west, reading the paper. My mind wandered from the reading to thoughts of Myers' articles on Crystal-Visions, which I had read a day or two before.

Looking out of the window I thought of Stuart, wondering if it were possible for his face to appear to me and with a great longing that I might see him. I wondered if I could be susceptible to such visions, but as I had never experienced anything of the kind, in a few moments gave it up.

After attending to one or two household duties, I went upstairs at 10.20 as I noticed by the clock. On reaching my room the first thing done was to put away a new pair of shoes, moving at the time an old pair which I had not worn since I was in camp with Stuart last August.

This evening Miss Edmunds and Mrs. Brown questioned me as to whether I went into the closet and if my mind was fixed upon

anything definite at the time. I could remember only the shoes, etc., but as the questions only applied to that time I could not specify anything else.

Miss Edmunds then began to tell her dream; when she spoke of looking out of the window in her room, where the outlook is almost precisely the same as the one I looked from in the parlor, I tried to interrupt her, to tell of my thoughts about crystal visions and wish to see Stuart, because I felt there was some connection with Miss Edmunds' dream; but Mrs. Brown is such a stickler for good manners that she would not permit the interruption, and insisted upon my hearing the whole dream before I said anything!

HENRY TEMPLE BROWN.

June 5, 1896.

Mrs. Brown writes:

Miss Edmunds related to me her dream of seeing Stuart's face this morning before leaving for Boston.

EVA A. BROWN.

June 5, 1896.

Miss Edmunds adds:

Mr. Brown's "interruptions" occurred before I had mentioned seeing the face, or spoken of Stuart, in fact before I had begun the dream itself; but Mrs. Brown was eager for him to hear the dream, so that I scarcely noticed the interruption at the time, but remembered it afterwards.

L. EDMUNDS.

which Mrs. Brown confirms:

What Miss Edmunds says above concerning Mr. Brown's effort to interrupt her is exactly as I remember it.

EVA A. BROWN.

June 9, 1896.

## CORRESPONDENCE.

ON THE RELATION BETWEEN MYERS, AND RECTOR.

*To the Editor of the JOURNAL S.P.R.*

DEAR SIR,—In the course of studying Mr. Piddington's very able exposition of the "Cross-Correspondences," contained in the last volume of *Proceedings*, a question has arisen in my mind which



doubtless has occurred to others. May I, therefore, be allowed to put it into print, so that it may receive an answer through the *Journal*?

Are there any indications in the unpublished records which can explain why it was necessary to spell out the Latin Message audibly to Rector, in order that it might reach Myers<sub>P</sub>?

It is quite understood, of course, that the written communications purport to be made through Rector as amanuensis, but this does not explain why Myers<sub>P</sub> cannot dispense with Rector as an intermediary when he receives a message.

The problem applies equally whether we suppose that Myers<sub>P</sub> is really F. W. H. Myers or that Myers<sub>P</sub> is a trance-personality of Mrs. Piper's. In the latter case the extraordinary knowledge manifested in Mrs. Piper's script can only be accounted for by assuming that her trance-personalities have access to the thoughts—the unexpressed thoughts—in other minds. If so, why could not the trance-personality have grasped the contents of the Latin Message if it had been unexpressed, and simply silently transmitted word by word to Myers<sub>P</sub>?

If the spirit hypothesis is adopted the question still remains, for according to this hypothesis Myers<sub>P</sub> ought to be able to receive unuttered thoughts.

It is quite conceivable that at the moment when he is attempting to communicate Myers<sub>P</sub> may be incapable of receiving unuttered thoughts, for in an earlier report of Mrs. Piper's trance a communicator, Margaret M., is reported as saying, "Your thoughts do not reach me at all when I am speaking to you, but I hear a strange sound and have to half guess. . . . (Don't you see me at other times?) Oh yes . . . much better than I do when I try to speak" (*Proceedings*, Vol. XIII., pp. 520, 521).

This does not quite explain my difficulty, however. The Latin Message might have been inarticulately formulated with thought concentration before the trance began. Would it in that case have been received equally well by Myers<sub>P</sub>?

Yours faithfully,

H. A. DALLAS.

We sent Miss Dallas's letter to Mr. Piddington, who replied as follows:

The point raised by Miss Dallas is not one capable of solution in the present meagre state of our understanding of trance-phenomena.

But I can explain the practical reasons which led me to spell out the words of the Latin Message to Rector, in order that they might reach Myers<sub>p</sub>.

At the present time, and for a good many years past, Rector, with rare exceptions into which I need not enter, acts as intermediary and amanuensis or spokesman for both sides; that is to say, he receives messages from the "spirits," and by writing or speech conveys them to the sitters; and he receives oral messages from the sitters and conveys them to the "spirits." In other words, all communication is effected through Rector, and he is the only "spirit" who communicates and is communicated with *directly*. Rector does not understand Latin (v. *Proceedings*, Vol. XXII., pp. 314 and 337), and consequently to make sure that he should transmit correctly sounds unfamiliar to him, the Latin words were spelt out to him letter by letter.

Although I believe that the trance-personalities, whether spirits or not, do obtain telepathically from the sitters and others at least a part of the information they display about matters unknown to Mrs. Piper's normal consciousness, there is no reason for assuming, as Miss Dallas seems to do, that this involves their having unlimited or even extensive access to the unexpressed thoughts in other minds, for we have never met with any case of telepathic faculty even approximating to such a degree of proficiency. The utmost that we can say of telepathy, as we know it, is that it means an *occasional* access to *some* of the thoughts in other minds. The knowledge manifested in Mrs. Piper's trance—extraordinary though it is—certainly does not represent more than a minute proportion of the ideas which are present or latent in the minds of her sitters or other persons. And all the experiments with her go to show that though the sitters' thoughts may occasionally be transmitted to her, there is no guarantee that this will happen on any given occasion.

The experiment of the Latin Message was in any case an exceedingly difficult and complicated one, and it only partially succeeded. If we had complicated it still further by attempting to transmit the message telepathically, it would probably have failed altogether.

The question remains: What is the real relation between Rector and Myers<sub>p</sub>, and why is there this apparent difficulty of communication between them? I do not, of course, profess to be able to answer this question, or even to suggest any satisfactory solution of it. But I may point out that the phenomena shew a remarkable consistency in that the difficulty of communication is not confined

to one side; for, just as Rector appears to find it difficult to transmit unfamiliar words to Myers<sub>P</sub>, so Myers<sub>P</sub> appears to find it difficult to transmit unfamiliar words to Rector. Examples will be found in *Proceedings*, Vol. XXII., pp. 165-167, where Rector writes "Illiard" for Iliad; p. 332, where "Evelyn Hope" was first given by Rector as "Evangelical"; and pp. 371-3, where "Vol," "Volgar," "VM," "A B Volugevar," and "Volugur ABt" represent Rector's attempts at Abt Vogler.

It is a fact of great interest that the words "Plotinus," "Homer's Iliad," "Abt Vogler," and "that out of three sounds he frame, not a fourth sound, but a star"—these words constituting four of the best proofs of supernormal acquisition of knowledge displayed in the trance during the English sittings with Mrs. Piper—were, so it was represented, all given to Rector by Myers<sub>P</sub> after "*Rector had left the light*," i.e. after the conclusion of the trance, or at any rate after the conclusion of the trance-writing (v. *Proceedings*, Vol. XXII., pp. 165, 170, 369, 373, 383, and 389). Only in these four cases was this particular method of communication between Myers<sub>P</sub> and Rector said to have been employed, and in each case a striking success was achieved. If success had not thus invariably followed, one might have thought that the mention of this particular *modus operandi* was merely a bit of unmeaning dramatisation; but in view of the constant success attained, I think we are bound to believe that some different method of communication between Rector and Myers<sub>P</sub>, and one more likely to prove effective than the ordinary method, was really employed. If Mrs. Piper returns to England it might be well to urge the trance-personalities to have recourse more frequently to this exceptional method than they have had in the past.

J. G. PIDDINGTON.

## II.

### REMINISCENT CRYSTAL VISIONS.

#### (1)

I WISH to point out that the editorial note to the report of the cases, printed under the above title in the *Journal* for November, 1908, p. 298, would appear to ignore the most important feature.

The first experiment is (perhaps) unique with reference to the question put to E. E. P. when he was hypnotised a second time. The question was: What made you see this place in the crystal?



The answer, *given after long hesitation*, was, "The gas thing in the middle of the drawing-room was all made of glass—it was beautiful. The little knob on the candles in the church to-day were made like it, and *I suppose* (my italics) that made me think of the place again."

This answer shows that E. E. P., *under hypnotism*, was using his understanding—he was thinking personally. Not only this—it also suggests that he was using his understanding to determine a question of relative thought which he could not have done if not hypnotised. There was no question of "subliminal memories"; there was *active personal thought* in the use of stored ideas.

So far as the experiment goes it is against the theory that hypnotism causes any exaltation of faculty. It suggests rather that, not the understanding of the patient, but the environments of his understanding are affected by hypnotism, so that he can use his understanding to better effect.

It was in reference to what I have above stated that in the (unpublished) note I sent with the cases a wish was expressed for further experiments on the same lines.

If we wish to arrive at any working theory of what hypnotism effects we should, I think, try to determine how the understanding of the patient operates under hypnotism as distinct from the operations of his understanding when not hypnotised, and this experiment with E. E. P. appears to me to point the way to, perhaps, a new departure in the investigation of hypnotic phenomena.

F. C. CONSTABLE.

(2)

WEST THURROCK VICARAGE,  
GRAYS, ESSEX.

It is a long time since I read an article which interested me more than the evidence of Rev. H. E. on *Reminiscent Crystal-visions*. For years I have had the idea (shared, doubtless, by other members of the S.P.R.) that the "visions" in crystal gazing, as well as many of the alleged visions of "Spirit Guides" and shadowy figures of deceased relatives of sitters (as, professedly, seen by mediums), are due to the reflex action of the sitter's brain, and thus do not represent *real* scenes (or real persons) *occurring at the time*, but simply a renewal and transmission from the brain of the sitter to the brain of the medium of impressions long gone by, and which we are apt to imagine cannot be reproduced, either accidentally or

purposely. Take an instance, viz., a sitter goes to a medium to enquire concerning a deceased relative. The medium believes he actually sees the deceased person, accurately describes the dress worn, the features, peculiarities, name, etc., but all the time may, unknown to himself, be simply reproducing the mental visual impressions in the sitter's mind. In such case, we may well conceive the alarm or surprise of the latter at the latent impressions thus re-conveyed, and having all the appearance of reality. The existence of this power, and the curious psychological state which favours it, ought to be a warning to experimenters, and prevent a lot of self-deception, as well as unconscious fraud. The nearest parallel I can think of is the putting on (after years) of an old gramophone record containing the registered voice of the dead, and then mistaking the result for the actual efforts of the present, supposed living, unseen singer.

But there are, too, other phases of the matter also worthy of consideration, viz., firstly, the effect of a thrilling story told into the ear may result in producing an impression as vivid as a visual one, and the scenery and characters of the story (be it false or true) may, to the hearer, have, under certain conditions, all the appearance of reality, and I may even go so far as to say that the scenery and characters of the story may be transmitted to the brain of a medium, being seen by him mentally as realities. Secondly, we are so "fearfully and wonderfully made" that even the suggestion of a name or the least hint from an operator to a subject, even without hypnosis, may evoke quite a number of old impressions—ten, twenty, forty years old—which become re-clothed with all their ancient vividness, and appear actualities of the present. We can, further, imagine them transmitted from person to person.

To illustrate the first phase, I need only refer to an experiment (to which I was a witness) some years ago, when the *Congress of Experimental Psychology* met at Gower Street (the late Prof. H. Sidgwick being in the chair). A hypnotised subject of Dr. Bramwell had whispered into his ear a short, vivid story. On waking, he was given a crystal, and asked to describe what he saw therein, when, to the astonishment of all, he described the scenery and characters of the vivid story which had been whispered into his ear in the trance. He professed to actually see these characters moving across the plane of the crystal as living realities.

Again, about thirty years ago, having hypnotised a subject, I told him to look at a certain spot on the wall papering and he would

see a clown. (There was no such figure on the wall papering.) I noticed that every time he looked at the spot he burst out into fits of laughter, as if he thoroughly enjoyed what he saw. When asked what it was, he said he saw a very funny clown on the platform of a circus, and the clapping audience around him. He *heard the jokes* and was obliged to laugh with the rest. Here you have probably some long forgotten visual impressions—of a circus the man had once been to—reproduced by the mere suggestion of the word “clown,” the imagination or the memory dressing up the impression in its old clothing. I am certain it was not from my mind he reproduced it, because I had not seen a clown in a circus, and was far more interested in the experiment than in trying to fill in the surroundings of the imaginary clown.

Once more, I have reason to know, from personal experience at séances, that one's own imagination, playing unchecked (even in a strong mind), can be hallucinated to an extent almost incredible. The subject of the recall of past impressions, and the effects thus produced, is a very fascinating one and worthy of the closest investigation.

J. W. HAYES.



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